

**A GRAMMAR**  
**OF THE**  
**ARABIC LANGUAGE,**

**TRANSLATED**  
**FROM THE GERMAN OF CASPARI,**  
**AND EDITED**  
**WITH NUMEROUS ADDITIONS AND CORRECTIONS**

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**THIRD EDITION**  
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**VOLUME I.**

**WITH A PREFACE AND ADDENDA ET CORRIGENDA**  
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## PREFACE

### Wright's ARABIC GRAMMAR

Generation after generation of English-speaking students of Arabic have found Wright's *Grammar* an indispensable stand-by. Its popularity is well-deserved and likely to endure yet longer, for it is a very practical work of reference. It does not concern itself much with the disputations of the theorists, but it does state clearly, and illustrate sufficiently, all the working rules of classical Arabic. It manages to do so within its modest bulk, not by ignoring fine distinctions, but by dint of very careful organization.

The new "Addenda et Corrigenda" in this edition are not the result of a systematic revision of the text, but have grown out of marginal notes made during nearly half a lifetime of constant reference to it. That they are so few is a tribute to the accuracy and comprehensiveness of the original.

Not the least of the virtues of the *Grammar* are its indexes. A useful adjunct to them is P. Cachia's *The Monitor, A Dictionary of Arabic Grammatical Terms* (Longman-Librairie du Liban, 1973), which cumulates the terminologies adopted by Wright and by M.S. Howell in his much more extensive *Grammar of the Classical Arabic Language*.

Pierre Cachia

## ADDENDA ET CORRIGENDA

### VOL. I

5 A read: الحُرُوفُ اللِّسَانِيَّةُ, the liquids د ل ر, which are pronounced with the extremity of the tongue (اللسان). The term is sometimes, although dubiously, made synonymous with الحُرُوفُ الذَّلَاقِيَّةُ or حُرُوفُ الذَّلَاقَةِ or الحُرُوفُ الذَّلَاقِيَّةُ, which include not only the three liquids above but also three of the labials م ب ف. They appear to be so called by association not with any part of a vocal organ, but with the meaning of ذَلَالَةٌ, chastness or profuseness of speech, in that every quadriliteral or quinquiliteral root of genuinely Arabic derivation is said to contain at least one of these six letters. All letters that are not حُرُوفُ ذَّلَاقَةٍ are called حُرُوفُ كَسْفَةٍ made silent, mute, or speechless. For other groupings of letters based on varying criteria, see Howell's *Grammar*, iv. 1725 ff.

191 C add: REM. j. On كَا and its fem. كَانَا, both, a pair – which have similarities with the dual – see Vol. ii § 83 (p. 212 D). REM. k. سَيَان is generally taken to be the dual of سَيَا equal, like. There are indications, however, that it has sometimes been regarded as an indeclinable word. Most MSS of Bèidāwī's *Commentary* on Ḳor'ān iii. v. 31 read وَلَيْسَ الْأَكْمَرُ وَالْأَقْيَسُ سَيَان. A line ascribed to 'Abū Du'èib is quoted as

وَكَا سَيَانُ لَا يَشْرَحُوا عَصَا أَوْ يَشْرَحُوا بِهَا وَأَغْرَزُوا السُّوْجَ

*And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty* (Lane, p. 1480, col. 2, following the *Muḥkam* of Ibn Sida); but the *Lisān* has سَيَر instead of سَيَان, and the verse most closely resembling it in Hell's edition of the poet's *Diwān* has سَيَر. It is not without significance that in the colloquial, which generally gives currency only to the oblique form of all duals, the word occurs as سَيَانُ. سَيَان is not used in the Ḳor'ān, nor – so far as has been ascertained – in the *ḥadīth*.

255 C add to § 320: They are diptote, however, when used as abstract numbers [Comp. Vol. i. § 309 (E), p. 241 D].

### VOL. II

316 B add before REM. a.: It follows that أَيْ is never interrogative when it is the accusative of a verb preceding it. The interrogative أَيْ may, on the other hand, be the direct object of a subsequent verb; e.g. مَتَى آيَاتُ اللَّهِ تَنْكُرُونَ *Which, then, of the signs of God will ye deny* (Ḳor'ān XI. v.81). If, however, the verb has a pronominal suffix which falls back upon (راجع or عائِد) the interrogative pronoun, the latter is either nominative absolute or accusative, as being the direct object of a suppressed verb.

Pierre Cachia



## PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Nakāid*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890).

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

*February, 1896.*

## PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the '*Alfīya* (الْفَيْيَا) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the '*Mufaṣṣal* (المُفَصَّل) of 'el-Zamahsārī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Afāl* (لَامِيَّةُ الْاَفْعَالِ) of 'Ibn Mālik, with the Commentary of his son Badru 'd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the '*Miṣbāhu 'l-Ṭālib fī Baḥṭi 'l-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the '*Baḥṭu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirut, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled '*Miftāḥu 'l-Miṣbāḥ* (مِفْتَاحُ الْمِصْبَاحِ), second edition, Beirut, 1867); and Nāṣif 'el-Yāzīgī's '*Faṣlu 'l-Ḥiṣāb* (فَصْلُ الْحِصَابِ), second edition, Beirut, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguae Arabicae, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian\*, as it appears in even the oldest inscriptions, seem

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\* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,

*1st July, 1874.*



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# PART FIRST.

## ORTHOGRAPHY AND ORTHOËPY.

### I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْهَجَاءِ, حُرُوفُ, حُرُوفُ الْمُعْجَمِ, or حُرُوفُ الْهَجَائِيَّةِ, اَلْتَّهَجِي) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
ألف Elif.	ا	ا	...	...	1
بَاء Ba.	ب	ب	ب	ب	2
تَاء Ta.	ت	ت	ت	ت	400
ثَاء Ta.	ث	ث	ث	ث	500
جيم Gim.	ج	[ج]	ج	[ج]	3
حَاء Ha.	ح	[ح]	ح	[ح]	8
خَاء Ha.	خ	[خ]	خ	[خ]	600
دال Dal.	د	د	...	...	4
ذال Dal.	ذ	ذ	...	...	700

	NAME.	FIGURE.				NUMERICAL VALUE.
		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءُ Ra.	ر	ر	...	...	200
	زَايَ } Zay. (رَاءُ)	ز	ز	...	...	7
	سَيْنَ Sin.	س	س	س	س	60
	شَيْنَ Šin.	ش	ش	ش	ش	300
B	صَادُ Ṣad.	ص	ص	ص	ص	90
	دَادُ Dad.	ض	ض	ض	ض	800
	طَاءُ Ṭa.	ط	ط	ط	ط	9
	ظَاءُ Ḍa.	ظ	ظ	ظ	ظ	900
C	عَيْنَ ‘Ain.	ع	ع	ع	ع	70
	غَيْنَ Ġain.	غ	غ	غ	غ	1000
	فَاءُ Fa.	ف	ف	ف	ف	80
	كَافُ Kaf.	ق	ق	ق	ق	100
	كَافُ Kaf.	ك	ك	ك ك	ك ك	20
	لَامُ Lam.	ل	ل	ل	ل	30
	مِيمُ Mīm.	م	م	م	م م	40
	نُونُ Nūn.	ن	ن	ن	ن	50
	هَاءُ Ha.	ه	ه	ه	ه ه	5
	وَاوُ Waw.	و	و	...	...	6
	يَاءُ Ya.	ي	ي	ي	ي	10

REM. a. *l* in connection with a preceding *l* forms the figures *Al*, *Y*, *Y*. This combination is called *lām-êlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before *ي*. The object of it is merely to distinguish *êlif* as the long vowel *a*, § 3, from *êlif* as the spiritus lenis (*êlif* with *hêmza*, *أ*, § 15).

REM. b. The order of the letters *ه* and *و* is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ  
ف ق س ش ه و لا ي B

They distinguish *ف* from *ق* by giving the former a single point below, and the latter one above, thus: *ف* *ق*, but *ف* *ق*\*. At the end of a word these points are usually omitted, *ف*, *ق*.

REM. c. In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

<i>bh.</i>	<i>sh.</i>	<i>fy.</i>	
<i>th.</i>	<i>dh.</i>	<i>gā.</i>	C
<i>gh.</i>	<i>g.</i>	<i>lmh.</i>	
<i>ghg.</i>	<i>fh.</i>	<i>yh.</i>	

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus *حجج* appears as *حجج*, or, in the fount used for this grammar, as *حجج*. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

\* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, *k* has the point below, *q*, *a*, or even *q*, *ā*.

- A REM. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَة, plur. نُقُط), are divided by the grammarians into *الْحُرُوفُ الْهَمْزَةُ*, the loose or free, i.e. *unpointed, letters*, and *الْحُرُوفُ الْمَعْجَمَةُ*, the bolted or fastened, i.e. *pointed, letters*. To the former class belong ح, د, ر, س, ص, ط, and ع; to the latter ز, ذ, ش, ض, ظ, غ, and ق. The letters ب, ت, and ث are generally distinguished as follows:

- B ب is called *أَلْيَاءُ الْمَوْحَدَةُ*, the *د* with one point (1);  
 ت „ *أَلْيَاءُ الْمَثْنَاءُ مِنْ فَوْقِهَا*, the *د* with two points above (2);  
 ث „ *أَلْيَاءُ الْمَثْنَاءُ مِنْ تَحْتِهَا*, the *د* with two points below (2)\*;  
 د „ *أَلْيَاءُ الْمَثْلَثَةُ*, the *د* with three points (3).

- The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts  
 C ط; ص; ض; ث; س; ش; ز; ذ; ح; ج; ع; etc. Also ه or هـ by way of distinction from ه. In some old Mss. ش has only one point above, and then س takes a point below.

REM. e. The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

و م ف ب, *الْحُرُوفُ الشَّفَوِيَّةُ* or *الشَّفِيَّةُ*, the labials (شَفَا a lip).

- D ظ د ث, *الْحُرُوفُ اللَّثَوِيَّةُ*, the gingivals, in uttering which the tongue is pressed against the gum (اللِّسَانُ).

ص س ز, *الْحُرُوفُ الْأَسَلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (الْأَسَلَةُ).

\* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ي represents *êlif maḳṣūra* (§ 7, rem. b): thus رَمَى, but رَمَى, كَفَى.]

الدُّوْلَقِيَّةُ or الْحُرُوفُ الدَّلْقِيَّةُ, the liquids ن, ل, ر, which are pronounced with the extremity of the tongue (الدُّوْلَقِيُّ or الدَّلْقِيُّ).

الشَّجَرِيُّ, the letters ض, ش, ج, which are uttered through the open orifice of the lips (الشَّجَرُ).

النَّطْعِيَّةُ or الْحُرُوفُ النَّطْعِيَّةُ, the letters ط, د, ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (النَّطْعُ or النِّطْعُ).

الْهَوَاتِيَّةُ, the letters ك, and ق, in uttering which the B uvula (الْهَبَاءُ) is brought into play.

الْخُرُوفُ الْخَلْقِيَّةُ or الْخُرُوفُ الْخَلْقِيُّ, the gutturals, أ, ح, خ, ع, غ, هـ.

The letters ي, و, ا are called الْخُرُوفُ الَّلِينَةُ or الْخُرُوفُ الَّلِينُ, the soft letters, and الْخُرُوفُ الَّعِلَّةُ, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, C however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the א of the Hebrews (as in אֶמֶר, זֶאֵב, תְּאֵלָה). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with ت, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. ג, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate, stronger than هـ, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the  $\delta$  of the modern Greeks, or *th* in *that*, *with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *d*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit*, *mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ث bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ط is sometimes spoken of as اَلضَّادُّ اَلْمَبْطُوحَةُ. The ض is then called اَلضَّادُّ اَلْمُسَالَاةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The  $\gamma$  of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it\*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

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\* [Hence غ is sometimes replaced by ر as in the Yemenite مَضَارِعُ for مَضَاعِ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]



hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly con- A  
founded with *ḥlif hēmzatum*, as 'ultu, ya'ūlu, for *ḥultu, yakūlu*.

ك, ل, م, and ن, are exactly our *k, l, m, n*. When immediately  
followed by the letter پ, without any vowel coming between them,  
ن takes the sound of *m*: as جَنْبَ *gemb*, عَنْبَر *'ambar*, شَنْبَاءَ *šembā'u*,  
not *gēnb*, 'anbar, šēnbā'u.

ه is our *h*. It is distinctly aspirated at the end, as well as at  
the beginning, of a syllable; e.g. هُم *hum*, أَهْلَكَ *'ahlaka*. In the  
grammatical termination هَ أَتَانِث [called هَ أَتَانِث] is pro-  
nounced like ت, *t*)\*. B

و and ی are precisely our *w* and *y*. The Turks and Persians  
usually give و the sound of *v*.

## II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To  
indicate the long vowels and diphthongs they made use of the three  
consonants that come nearest to them in sound: viz. ا (without *hēmza*,  
see § 1, rem. *a*, and § 15) for *ā*, ی for *ī* and *ai*, و for *ū* and *au*. E.g., C  
لَا *lā*, فَيَ *fī*, كَيَ *kai*, دُو *dū*, لَو *lau*.

4. At a later period the following signs were invented to express  
the short vowels.

(a) َ *feth* (فَتْحَة) or *fetha* (فَتْحَة), *a*, *ə* (as in *pet*), *e* (nearly the  
French *e muet*); e.g. خَلَقَ *halaka*, شَمْسُ *šəmsun*, كَرِيمٌ *kerīmun*.

(b) ِ *kəṣr* (كَسْرَة) or *kəṣra* (كَسْرَة), *i* (as in *pin*), *ɪ* (a dull, obscure *i*,  
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bihi*, أَقْبَطُ *āqṭu*. D

(c) ُ *ḍamm* (ضَمَة) or *ḍamma* (ضَمَة), *u* (as in *bull*), *o*, *ö* (nearly as  
the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَهْ *lahu*,  
هَجَّاهُ *həggəḥu*, عَمْرٌ *'ömrūn*.

\* In point of fact, this figure َ is merely a compromise between  
the ancient َ (Heb. ַ =, ַ =), the old pausal َ (ah), and the  
modern َ (Heb. ַ =), in which last the َ is silent.

A REM. *a.* The distinction between the names *fèth*, *kèsr*, *ḍamm*, and *fèthā*, *kèsrā*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שָׁבֵר, קָבֵץ. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. اَلْحُرُورِيَّةُ بِنَصْبِ اَلْحَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—De G.]

REM. *b.* A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its mark is termed شَكْلٌ, *form or figure*, plur. أَشْكَالٌ or شُكُونٌ.

REM. *c.* In the oldest Mss. of the Kōr'ān, the vowels are expressed by dots (usually red), one above for *fèthā*, one below for *kèsrā*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from ا and ي or َ respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *ə*, *e*, *ɪ*, *o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner\*.

(a) When preceded or followed by the strong gutturals غ غ خ ح, or the emphatic consonants ق ط ظ ص ض ص, *fèthā* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish *ä*; e.g. حَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَقِيَّةٌ *bākīya*, صَدْرٌ *ṣādrun*. Under the same circumstances *kèsrā* is

\* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *i*, e.g. عِلْمٌ 'ilmun, سِحْرٌ siḥrun, قِشْرٌ qišrun; whilst A ḍamma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ō*; e.g. لَطْفٌ laṭfa, لُفْظٌ loṭfun, حُسْنٌ ḥosnun or ḥösnun, رُغْبٌ ro'ibun, عُمْرٌ 'ömrün.

(b) In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fêṭha either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ katabtu, أَكْبَرُ 'akbaru; or it becomes a B simple *ə* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلْ bəl, مَرْكَبٌ mərkebun, سَمَكٌ saməkun, سَمِينٌ semīnun, مَدِينَةٌ medīnètun. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَّةٌ ġarratun, مَرَرَةٌ marratun, غَارَةٌ ġaratun, صُورَةٌ šūratun; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ ḡala, بَاعَ bī'a, سَوَّى sūkun; in which case these letters are called حُرُوفُ الْإِثْبَاتِ, *literae productionis*, "letters of prolongation." The combinations يِ and وِ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وِ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طَوَّى ṭūw, طَبَّى ṭūn, nearly ṭōrun, ṭūnun.

REM. a. *ā* was at first more rarely marked than the other D long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fêṭha; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ. هَكَذَا, هُنَا, هَذَا, ذَلِكَ, لَكِنْ or لَكِنِ, الْقِيَمَةُ, السَّمَوَاتُ, الْمَلَكَةُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small *ë*lif; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, الْمَلَكَةُ, الْقِيَمَةُ, السَّمَوَاتُ (the resurrection, to be carefully distinguished from

7. ا corresponds to fetha, ي to kësra, and و to damma; whence ا is called أُخْتُ الْفَتْحَةِ, the sister of fetha, ي أُخْتُ الْكَسْرِ, the sister of kësra, and و أُخْتُ الدَّمِّ, the sister of damma. Fetha before ي and و forms the diphthongs ai and au, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ saifun,

\* [The omission of final **ی** in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final **ی** was shortened or dropped. See Nöldeke, *Gesch. d. Qorān's*, p. 251.]

خَوْفٌ *haufun*; but after the other letters become nearly *ē* (Heb. אֵ) A and *ō* (Heb. אוֹ), e.g. سَيْفٌ *səḥfun*, مَوْتُ *m'otun* (almost *səḥfun*, *mōtun*).

REM. a. After *u* at the end of a word, both when preceded by *damma* and by *fèṭḥa*, *l* is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This *l*, in itself quite superfluous (*ʔlif otiosum*), is intended to guard against the possibility of the preceding *u* being separated from the body of the word to which it belongs, and so being mistaken for the conjunction *وَ* and. It is called اَلْفُ الْوَقَايَةِ, the guarding *ʔlif*, or اَلْفُ الْفَاصِلَةِ, the separating *ʔlif*.

REM. b. *ي* at the end of a word after a *fèṭḥa* is pronounced B like *l*, e.g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā*\*, and is called, like *l* itself in the same position (e.g. بَهْنَسَا *Bəhnesā*, غَزَا *gaza*), اَلْاَلْفُ الْمَقْصُورَةُ, the *ʔlif* that can be abbreviated, in contradistinction to the lengthened *ʔlif*, اَلْاَلْفُ الْمَمْدُودَةُ (see § 22 and § 23, rem. a), which is protected by *hèmza*. It receives this name because, when it comes in contact with a *hèmza conjunctionis* (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the *u* and *ي* in أَبُو and أَبِي before اَلْوَزِيرِ (see § 20, b)†.

REM. c. If a pronominal suffix be added to a word ending C in *ي*, the *ي* is sometimes retained according to old custom, as in رَمِيَهُ or رَمِيَهُ, but it is commonly changed into *l*, as رَمَاهُ.

\* [But *يَئِي*, with the mark *yèzma* (see § 10), as in كَيْئِي is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters *ل* suprascript; e.g. يَدَيُّ كَلِّ مَعْطَا; i.e. يَدَيُّ *yèdai*, not *yèdā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between *يَئِي* and *لَئِي*, pronouncing D the former nearly as *ē*; cf. rem. d. On the other hand many Mss., even very ancient ones, write *لَئِي* where the received rules require *يَئِي*. According to the grammarians *ʔlif makṣūra* is always written *يَئِي* in words of more than three letters unless the penultimate letter is *Yā* (as *يَحْيَا* *he will live*, *دُنْيَا* *world*). In words of three letters, the origin of the final *ā* must be considered; a "converted *Yā*" gives *يَئِي*, a "converted *Wāw*" gives *لَئِي*. See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in  $\text{ة}$  we often find  $\text{و}$  instead of  $\text{ة}$ , as  $\text{حَيَوَة}$  or  $\text{حَيَوَة}$ ,  $\text{صَلَوَة}$  or  $\text{صَلَوَة}$ ,  $\text{زَكَوَة}$  or  $\text{زَكَوَة}$ ,  $\text{نَجَوَة}$ ,  $\text{غَدَوَة}$ ,  $\text{رَبَا}$  for  $\text{رَبَا}$ ,  $\text{رَبَا}$  for  $\text{رَبَا}$ ; further  $\text{و}$  for  $\text{ة}$  in the loan-word  $\text{تَوْرِيَة}$  or  $\text{تَوْرِيَة}$ ; according to which older mode of writing we ought to pronounce the  $\text{و}$  nearly as  $\text{ā}$  or  $\text{ē}$  respectively\*.

B 8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*,  $\text{ان}$ ,  $\text{ين}$ ,  $\text{ون}$  or  $\text{ون}$ . This is called  $\text{التَّنْوِين}$ , the *tènwin* or “nunation” (from the name of the letter  $\text{ن}$  *nūn*), and takes place only at the end of a word; e.g.  $\text{مَدِينَة}$  *medīnètan*,  $\text{بِنْت}$  *bintin*,  $\text{مَال}$  *mālun*. See § 308.

REM. *a.*  $\text{ان}$  takes an  $\text{ل}$  after all the consonants except  $\text{ة}$ ; as  $\text{بَابًا}$ ,  $\text{رِيحًا}$ , but  $\text{خَلِيفَة}$ . However, when it precedes a  $\text{ي}$ , no  $\text{ل}$  is written, as in  $\text{هَدَى}$ ; nor, according to the older orthography, when it accompanies a *hèmza*, as in  $\text{شَيْء}$ , for which we more usually find  $\text{شَيْئًا}$ . This  $\text{ëlif}$  in no way affects the quantity of the vowel, which is always short: *bābān*, *rīḥān*.

C REM. *b.* To one word  $\text{و}$  is added, without in any way affecting the sound of the *tènwin*, viz. to the proper name  $\text{عَمْرُو}$  ‘*Amr*’ (not ‘*Amrū*’), genit.  $\text{عَمْرُو}$ , accus.  $\text{عَمْرًا}$ , rarely  $\text{عَمْرُوا}$ , [or, when the *tènwin* falls away (§ 315, *a*, rem. *b*)  $\text{عَمْرُو}$  in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz.  $\text{عَمَر}$  ‘*Omar*’, genit. and accus.  $\text{عَمَر}$ . The  $\text{و}$  of  $\text{عَمْرُو}$  and  $\text{عَمْرُو}$  is, however, often neglected in old manuscripts. [Cf. the use of  $\text{}$  to represent *tènwin* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the *Kor’ān*, the *tènwin* is expressed by doubling the dots which represent the vowels;  $\text{ـَـَ}$  =  $\text{ـَـَ}$ ,  $\text{ـِـِ}$  =  $\text{ـِـِ}$ ,  $\text{ـِـِ}$  =  $\text{ـِـِ}$ .

\* [The prophet said  $\text{أَفْعُو}$  for  $\text{أَفْعَى}$ ,  $\text{جَدَّو}$  for  $\text{جَدَّا}$ . Zamahšārī, *Fāḥ* i. 114.—De G.]

### III. OTHER ORTHOGRAPHIC SIGNS.

A

#### A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمَة or جَزْمَة (amputation), ˆ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ bəl, هُمْ hum, كَتَبْتُمْ katabtum, سَفَسَفْ səfsəfu, قُرْآنُ kor-'ānun (not ko-rānun). It corresponds therefore to the *Shəvā quiescens* of the Hebrew, with which its other name نُكُون, rest, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ ساكنٌ, a quiescent letter, as opposed to حَرْفٌ مُتَحَرِّكٌ, a movent letter.

See § 4, rem. b.

REM. b. Letters that are assimilated to a following letter, which receives in consequence the *təšdid* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a ġèzma; e.g. أَرَدْتُ مِنْ رَبِّهِ, أَرَدْتُ, not أَرَدْتُ, أَرَدْتُ.

REM. c. The same distinction exists between the words ġèzm and ġèzma, as between fêth and fêtha, etc. (see § 4, rem. a).

REM. d. Older forms of the ġèzma are ˆ and ˆ, whence the later ˆ, instead of the common ˆ or ˆ. In some old Mss. of the *Qur'ān* a small horizontal (red) stroke is used, ˆ.

10. ي and و, when they form a diphthong with fêtha, are marked with a ġèzma, as يَوْمٌ, يَدِي; but when they stand for *ḥlif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a ġèzma is placed even over the letters of prolongation, e.g. سَيَمُ, صَبُورٌ, قَالٌ; and over the *ḥlif maḳṣūra*, e.g. هُدًى, عَلَى هُدًى, عَلَى.

#### B. Təšdid or Šədda.

D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ˆ, which is called

A **التَّشْدِيدُ**, the *təšdīd* (strengthening)\*; e.g. **كُلَّ** *ḡl-kulla*, **كُلَّ** *kullan*, **سَمِرَ** *sə-səmmi*, **سَمِرَ** *səmmīn*, **مُرَّ** *ḡl-murru*, **مُرَّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُؤِيلَ** *kūwila* and **تُؤُؤِيلَ** *tukūwila*, instead of **قُولَ** and **تُؤُولَ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and

B consequently the *təšdīd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتَتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *təšdīd*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *ḡlif hēmzatum* excepted, admit of being doubled and take *təšdīd*. Hence we speak and write **رَأْسًا** *ra"asun*, **سَأَّلَ** *sa"alun*, **نَأَّجَ** *na"ogun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شَدَّةٌ**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مُسَدَّدٌ**), since in the oldest and most carefully written manuscripts its form is **س**. Its opposite is **ح**, i.e. **خَفَّ** (from **مُخَفَّفٌ** *lightened, single*); e.g. **سِرًّا** *secretly and openly*.

D REM. e. *Təšdīd*, in combination with **ا**, **إ**, **أ**, **آ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **ي**, the Egyptians write **ي** instead of **ي**; but elsewhere, at least in old manuscripts, **ي** may stand for **ي** as well as **ي**. The African Arabs constantly write **ي**, **ي**, **ي**, for **ي**, **ي**, **ي**. In the oldest Mss. of the *Kor'ān*, *təšdīd* is expressed by **و** or **و**, which, when accompanied by *kəsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *šedda*; **و** alone may be = **و**, &c.

\* [The *nomen unitatis* is **تَشْدِيدَةٌ**.—De G.]



12. Têšdid is either *necessary* or *euphonic*. A

13. The *necessary têšdid*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادُّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*amara*) means *he commanded*, but أَمَّرَ (*ammara*), *he appointed some one commander*; مُرٌّ (*murrun*) is *bitter*, but a word مُر (murun) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *têšdid* B *necessarium* scarcely ever follows the long vowels و and ي, as in مَادَّة, مَارٌّ, though it is sometimes found after ل, as in تَمَوَّدَ التَّوْبُ, but nor does it occur after the diphthongs وِ and اِ, save in rare instances, like شَوَيْبَةٌ, خُوَيْصَةٌ, and دُوَيْبَةٌ [see § 277].

14. The *euphonic têšdid* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:—

(a) With the letters ط, ظ, ط, ض, ص, ش, س, ز, ر, د, ذ, ث, ت, C (dentals, sibilants, and liquids,) after the article اَلْ; e.g. اَلْتَّمَرُ *et-têmrû*; اَلرَّحْمَنُ *ar-raḥmānu*; اَلشَّمْسُ *es-šemsu*; اَلظُّلْمُ *az-ẓolmu*; اَللَّيْلُ *el-lêilu*, or, in African and Spanish manuscripts, اَلَّيْلُ.

REM. a. These letters are called اَلْحُرُوفُ اَلشَّمْسِيَّةُ, the *solar letters*, because the word شَمْسُ, *sun*, happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ اَلْقَمَرِيَّةُ, the *lunar letters*, because the word قَمَرٌ, *moon*, commences with one of D them.

REM. b. This assimilation is extended by some to the ل of هَلْ and هَلْ, especially before ر, as هَلْ رَأَيْتَ.

(b) With the letters ي, و, م, ل, ر, after *n* with *gèzm*, e.g. مِنْ رَبِّي *mir rabbihi*, مَنْ لَيْلٍ *man lail*; and after the *nunation*, e.g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the



§ 17] III. Other Orthographic Signs. C. Hèmza or Nèbra. 17

REM. b. ۚ is probably a small ع, and indicates that the *elif* is to A be pronounced almost as 'ain. In African (and certain other) Mss. it is sometimes actually written ع; e.g. اَخْلَقَ, اِذْ. In the oldest Mss. of the Kōr'ān, hèmza is indicated by doubling the vowel-points; e.g., الْقُرْآنُ = الْقُرْأَنُ, الْمُؤْمِنُونَ = الْمُؤْمِنُونُ. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, § 4, rem. c).

REM. c. Hèmza is written between the l and the vowel that accompanies it, or the gèzma (see the examples given above); but B we often find خَاسِئِينَ for خَاسِبِينَ, سَرَّ for سَرَّ (see § 16), and occasionally خَطَّأ or خَطَّأ for خَطَّأ, إِنَّ or أَنَّ for إِنَّ, سَلَّ for سَلَّ or سَلَّ, and the like.

REM. d. The effect of the hèmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e.g. مَسْأَلَةٌ, *mas'-alatun* (not *ma-salatun*) الْقُرْآنُ, *el-kor'-ānu* (not *el-kor-ānu*).

16. ى and و take hèmza, when they stand in place of an *elif* C *həmzatum*\* (in which case the two points of the letter ى are commonly omitted); e.g. جِئْتُ for جِئْتُ, خَاسِئِينَ for خَاسِبِينَ, بُؤْسٌ for بُؤْسٌ, رُؤُسٌ for رُؤُسٌ.

17. Hèmza alone (ۚ) is written instead of أ, إ, ى, ۚ, in the following cases.

(a) Always at the end of a word, after a letter of prolongation or a consonant with gèzma, e.g. جَاءَ, *ǧā'a*, رَدَاءَ, *radā'a*; جِئَ, *ǧi'a*, D ظِمًّا, or more commonly ظِمًّا (see § 8, rem. a); and in the middle of a word, after an *elif productionis*, provided the hèmza has the vowel fèṭḥa, as أَعْدَاءُكُمْ, يَتَسَاءَلُونَ (but for أَعْدَاءُكُمْ and أَعْدَاءُكُمْ the Arabs usually write أَعْدَاؤُكُمْ and أَعْدَاؤُكُمْ).

REM. Accusatives like شَيْئًا and ظِمًّا are often written, though

\* [See below, §§ 131 seq.]

- A contrary to rule, **شَيْئًا** ; and in old Mss. we find such instances as **رَدَّاءٌ** for **رَدَّاءٍ**.

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوءٌ** for **مَقْرُوءَةٌ**, **تَوَامٌ** for **تَوَامَةٌ**, **يَسْلٌ** for **يَسْلَةٌ**; and also after *kèsra* and *ḍanma* before the **ي** and **و** of prolongation, e.g. **رُؤُسٌ** for **رُؤُوسٌ**, **خَطِئِينَ** for **خَطِئِينَ**. Hènza between *īā*, *ūā*, *āi*, *īi*, *āū*, and *āi*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوءٌ** for **مَقْرُوءَةٌ**, **خَطِئَةٌ** for **خَطِئَةٌ** or **خَطِئَةٌ**, **رُؤُسٌ** for **رُؤُوسٌ** or **رُؤُوسٌ**, which words must always be pronounced *maḡrū'atun*, *ḡaṭi'atun*, *ru'ūsun*.

- REM. a. After a consonant with *gèzma*, which is connected with a following letter, hènza and its vowel may be placed above the connecting line; as **أَسْأَلُ** for **أَسْأَلُ**.

- REM. b. A hènza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure **و** or **ي**; as **جُونٌ** for **جُونٌ**, **سَوَالٌ** for **سَوَالٌ**, **لِيَامٌ** for **لِيَامٌ**, **مِثَّةٌ** for **مِثَّةٌ**, **سَوَالٌ** for **سَوَالٌ**.—If preceded by *ā* or *ī*, or the diphthong *ai*, the hènza may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, from **مَقْرُوءَةٌ**; **فِي** for **فِي**, from **فِي**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**.—If the hènza has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as **رَأْسٌ** for **رَأْسٌ**, **لُومٌ** for **لُومٌ**, **بِئْرٌ** for **بِئْرٌ**; necessarily so, if the preceding consonant be an *ēlif* with hènza, as **أَمِنْ** or **أَمِنْ**, **إِيمَانٌ**, for **أَمِنْ**, **أَمِنْ**, **إِيمَانٌ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

- REM. c. The name **دَاوُدُ** or **دَاوُدُ**, *David*, is often written **دَاوُدُ**, but must always be pronounced *Da'ūdū*.

## D. Wasla.

18. When the vowels with hêmza (أُ | إ | أُ), at the commencement of A a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign ۞, written over the êlif, and called وَصْل, or وَصْلَة, or صَلَة (see § 4, rem. a), i.e. *union*; e.g. عَبْدُ الْمَلِكِ 'abdu 'l-mèliki for عَبْدُ الْمَلِكِ 'abdu el-mèliki; رَأَيْتُ ابْنَكَ raʔitu 'bnaka for رَأَيْتُ ابْنَكَ raʔitu 'ibnaka.

REM. a. ۞ seems to be an abbreviation of ص in وَصْل or صَلَة; or rather, it is the word صَلَة itself. In the oldest Mss. of the Kor'an the wasl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribî Mss. the stroke is used, with a point to indicate the original vowel of the elided êlif; e.g., عَرَضَ فِي سَبِيلِ اللَّهِ, i.e. عَرَضَ; الْحَيَوَةُ, i.e. الْحَيَوَةُ. Hence even in modern African Mss. we find ٱ ٱ ٱ ٱ ٱ instead of the usual ا.

REM. b. Though we have written in the above examples الْمَلِكِ and ابْنَكَ, yet the student must not forget that the more correct C orthography is الْمَلِكِ and ابْنَكَ. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the ا of the article اَلْ; as اَبُو الْوَزِيرِ for اَبُو الْوَزِيرِ, the father of the wèzîr.

(b) With the ا and ا of the Imperatives of the first form of the regular verb; as قَالَ اَسْمَعْ for قَالَ اَسْمَعْ, he said, listen; قَالَ اَقْتُلْ for D قَالَ اَقْتُلْ, he said, kill.

(c) With the ا of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the ا of the Perfect Passive in the same forms; e.g. هُوَ اَنْهَزِمَ for هُوَ اَنْهَزِمَ, he was put to flight; وَاسْتَعْمِلَ for وَاسْتَعْمِلَ, and he was appointed governor; اَلْاِقْتِدَارُ the being able (to do something); اِلَى الْاِنْقِرَاضِ till the downfall or extinction.

A (d) With the **ا** of the following eight nouns:

ابْنٌ, and ابْنٌ or ابْنٌ, a son.	ابْنَةٌ, a daughter.
اِثْنَانِ, two (masc.).	اِثْنَتَانِ, two (fem.).
اِمْرُؤٌ, or اِمْرُؤٌ, a man.	اِمْرَأَةٌ, a woman.
اِسْتِ, the anus.	اِسْمٌ (rarely اِسْمٌ), a name.

REM. a. With the article اِمْرُؤٌ and اِمْرَأَةٌ take, in classical

B Arabic, the form اَلْمَرْءُ and اَلْمَرْأَةُ.

REM. b. The hêmza of اَيْمِنْ, oaths, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fêṭḥa instead of gèzma); as لَا يَمِينُ اَللّٰهُ by God (lit. by the oaths of God), for which we may also write يَمِينُ اَللّٰهُ, omitting the ا altogether, or, in a contracted form, يَمِ اَللّٰهُ.

C REM. c. In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمِنْ after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary. See § 345.

REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of êlif with hêmza, as اَلْحَمْدُ instead of اَلْحَمْدُ. The Arabs themselves never do so, but, to indicate

D that the êlif is an êlif conjunctionis (see rem. f), they omit the hêmza and express only its accompanying vowel, as اَلْحَمْدُ. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the êlif conjunctionis (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ, بَيْتُ الْاِسْمِ, اِلَى الْاِنْقِرَاضِ, الْاِقْتِدَارِ. خُرُوجَ عَنِ كَلَامِ الْعَرَبِ وَلَحْنُ فَاَحْشُ. but the grammarians brand this as

REM. *f.* The *ḥlif* which takes waṣla is called **هَمْزَةٌ أَوْصَلٍ** or **هَمْزَةٌ أَوْصَلٍ** A  
**أَوْصَلٍ**, *ḥlif* or *həmza conjunctionis*, the connective *ḥlif*; the opposite  
 being **أَلْفُ الْقَطْعِ**, *ḥlif separationis* or *separationis*, the disjunctive *ḥlif*.

20. The *ḥlif* conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with *gēzma*. To these different cases the following rules apply.

(a) A short vowel simply absorbs the *ḥlif* conjunctionis with its vowel; see § 19, *b* and *c*. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. **فِي النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو الْوَزِيرِ** *'abū 'l-wəzīri*, the father of the *wəzīr*, for *fī* and *'abū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *ḥlif* (either according to § 19 or by poetic license). Hence **فِي الْإِبْتِدَاءِ**, in the beginning, is pronounced as if written **فُو الْإِعْلَالِ** (for **فِي الْأَرْضِ**), upon the earth, as **فِكْرَضٍ**; **فِي الْإِعْلَالِ** (for **فِي الْإِعْلَالِ**), subject to change (a weak letter), as **فُلْعَلَالٍ**. In the first of these examples the *ḥlif* is an *ḥlif* conjunctionis; in the other two it is an *ḥlif* separationis, but has been changed for the sake of the metre into an *ḥlif* conjunctionis. The suffixes of the 1st pers. sing., **يَـ** and **نِيَـ** may assume before the article the older forms **يَـ** and **نِيَـ**; e.g. **نِعْمَتِي أَلَّتِي** my grace which, **اهْدِنِي الصِّرَاطَ** guide me on the D way, instead of **نِعْمَتِي أَلَّتِي** and **اهْدِنِي الصِّرَاطَ**, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *āi*, and *au* into *āu*; as **فِي عَيْنِي الْمَلِكِ** *fī 'aināi 'l-məliki*, in the eyes of the king, for **فِي عَيْنِي الْمَلِكِ**; **إِخْشَاءُ الْقَوْمِ** *iḥšāi 'l-ḡauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafāu 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent *ḥlif* (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramūū 'l-ḥiḡārata*, they threw the stones; فَلَمَّا رَأَوْا النَّجْمَ *fa-lammā ra'ūū 'n-nəḡma*, and after they saw the star. But أَوْ and لَوْ take *kəṣra*, as أَوْ اسْمُهُ *or his name*; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *ḡèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *ēlif conjunctionis*; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *ḡèzma*, viz. *kəṣra*. Hence the pronouns of the B 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your*, you (accus.), and هُمْ *their*, them, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them!* رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes C *fèṭḥa* before the article, but in other cases *kəṣra*; as مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with *ḡèzma* take *kəṣra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Moḥammèduni 'n-nəḃīyū*: the pronoun مَنْ, as مِنَ الْكَذَّابِ *mani 'l-kaddābu*; verbal forms like قَتَلْتَ الرَّومَ *katalati 'r-Rūmu*; and particles, such as إِنْ, بَلْ, قَدْ, لَكِنْ, etc.

D REM. a. In certain cases where هُمْ becomes هِم (see § 185, rem. b) the *waṣl* may be made either with *ḍamma* or *kəṣra*, هِم or هِم.

REM. b. If the vowel of a prosthetic *ēlif* be *ḍamma*, the *waṣl* is sometimes effected by throwing it back upon the preceding vowelless consonant or *tènwin*; as قُلْ أَنْظَرُوا *qul anẓarū*, instead of قُلْ أَنْظَرُوا *qul anẓarū*; وَقَالَتْ أَخْرِجْ *waqālat aẓrij*; وَسَلَامٌ أَدْخُلُوا *selāmunu 'dhulū*.

REM. c. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the *waṣl* is effected by the preceding *fèṭḥa*; as



لَا تُضْرِبْ أَبْنَكَ *la taḍriba 'bnaka*, and not لَا تُضْرِبَنَّ أَبْنَكَ *la taḍribanni A 'bnaka*.

21. **ā** is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِاسْمِ اللَّهِ, *in the name of God*, בְּשֵׁם הָאֱלֹהִים. As a compensation for the omission of the **ā**, the copyists of Mss. are accustomed to prolong the upward stroke of the letter **ب**, thus: بِسْمِ.

(b) In the word ابْن, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلِيدٍ سَعْدُ بْنُ عَوْفٍ بْنُ عَبْدِ اللَّهِ *Zèid, the son of Hālīd, struck Sa'd, the son of 'Auf, the son of 'Abdu'llāh*. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the **ā** is retained; as زَيْدُ ابْنُ عَمْرٍو *Zèid (is) the son of C 'Amr*; عَمْرُ ابْنِ الْخَطَّابِ *'Omar (is) the son of ḡl-Haṭṭāb*.

REM. a. Even in the first case the **ā** of ابْن is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following ابْن be that of the mother or grandfather, the **ā** is retained; as عِيسَى ابْنُ مَرْيَمَ, *Jesus the son of Mary*; عَمَّارُ ابْنِ مَنْصُورٍ, *Amnār the (grand)son of Manṣūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as مِقْدَادُ ابْنِ الْأَسْوَدِ, *Mikdād the son of ḡl-'Aswad* (the real name of ḡl-'Aswad, "the black," being 'Amr, عَمْرٍو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى الْكَرِيمُ ابْنُ مَعْمُونٍ, *Yahyā the noble, the son of Mèimūn*; رِدْبَى كَطْرِبَى ابْنُ مُوسَى, *Ridbā (pronounced like the word zirbā) the son of Mūsā*.

(c) In the article أَل, when it is preceded:

(a) by the preposition لِ to, as لِلرَّجُلِ *to the man*, for لِالرَّجُلِ.

A If the first letter of the noun be ج, then the ج of the article is also omitted, as لَيْلَةً *to the night*, for لَيْلِيَّة, and that for لَيْلِيَّة.

(β) by the affirmative particle ج *truly, verily*, as نَلَحُّ, for تَلَحُّ\*.

(d) In nouns, verbs, and the article اَل, when preceded by the interrogative particle اُ; as اَبْنُكَ, for اَبْنُكَ, *is thy son—?* اَتَكْسَرْتُ, for اَتَكْسَرْتُ, *is it (fem.) broken?* اَتَّخَذْتُمْ, for اَتَّخَذْتُمْ, *have ye received?* اَلْمَاءُ, for اَلْمَاءُ, *is the water—?* The êlif of the article may however be retained, so that اَلْمَاءُ with the interrogative اُ is often written اَلْمَاءُ.

REM. a. In this last case, according to some, when the second êlif has fêṭha, the two êlifs may blend into one with mēdda (see below); as اَلْحَسَنُ عِنْدَكَ, *is el-Ḥasan in thy house?* for اَلْحَسَنُ; اَلْقُرَشِيُّ اَمْرُ التَّقْفِي, *he of Korèis or he of Takf?* اَيُّمَنُ اللّٰهُ يَمِيْنُكَ, *is thy oath 'by God'?* (see § 19, rem. b) for اَيُّمَنُ اللّٰهُ.

C REM. b. The prosthetic êlif of the Imperative of سَأَلَ, *to ask*, is frequently omitted, in Mss. of the Kor'ān, after the conjunction ف; as فَسَأَلَ, for فَسَأَلَ. [Cf. § 140, rem. a.]

#### E. Mēdda or Maṭṭa.

22. When êlif with hēmza and a simple vowel or tènwin (أ, إ, etc.) is preceded by an êlif of prolongation (اَ), then a mere hēmza is written instead of the former, and the sign of prolongation, ˉ mēdda or maṭṭa (مَدَّة or مَطَّة, i.e. *lengthening, extension*), is placed over the latter; e.g. سَمَاءُ semā'un, جَاءَ ḡā'a, يَتَسَاءَلُونَ yatasā'alūna, for سَمَاءُ جَاءَ يَتَسَاءَلُونَ.

REM. a. As mentioned above (§ 17, a, rem.), we find in old Mss. such forms as جَاءَ رَدًّا, for جَاءَ رَدًّا.

REM. b. In the oldest and best Mss., the form of the mēdda is مَد (i.e. مد). Its opposite is قَصْر (i.e. قَصْر, *shortening*), though

\* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names بَلْعَنَبَر, بَلْعَنَبَر for بَلْعَنَبَر, بَلْعَنَبَر—De G.]

this is but rarely written. In some old *Ms.* of the *Kor'an* *medda* A is expressed by a horizontal yellow line =.

23. When, at the beginning of a syllable, an *êlif* with *hêmza* and *fêṭḥa* (أ) is followed by an *êlif* of prolongation or an *êlif* with *hêmza* and *ğèzma* (إ), then the two are commonly represented in writing by a single *êlif* with *medda*; e.g. *إِسَاءَدُ* for *إِسَاءَدُ*, *أَكْلُونُ* for *أَكْلُونُ*, *أَمَّنَا* for *أَمَّنَا* (see § 17, rem. b). In this case it is not usual to write either the *hêmza*, or the vowel, along with the *medda*. [But we sometimes find *آ*, see § 174.]

REM. a. *آ* is called *الْأَلِفُ الْمَمْدُودَةُ*, the *lengthened* or *long êlif*, in opposition to *الْأَلِفُ الْمَقْصُورَةُ*, the *êlif* that can be *abbreviated* or *shortened* (§ 7, rem. b).

REM. b. Occasionally a long *êlif* at the beginning of a word is written with *hêmza* and a perpendicular *fêṭḥa*, instead of with *medda* (see § 6, rem. a); e.g. *أَمَّنَا* instead of *أَمَّنَا* or *أَمَّنَا*.

REM. c. *Medda* is sometimes placed over the other letters of C prolongation, و and ي, when followed by an *êlif* *hêmzatum*, only the *hêmza* being written (§ 17, a); as *يَسُوْءُ*, *يَجِيْ*. Also over the final vowels of the pronominal forms *أَنْتُمْ*, *هُمْ*, *هِيَ* or *هُ*, *كُمُ*, *هِنَّ* or *هُنَّ*, and the verbal termination *تُمْ*, when they are used as long in poetry; e.g. *أَنْتُمْ*, *هُمْ*.

REM. d. The mark َ, often written over abbreviations of words, has nothing in common with *medda* but the form. So *تَعَالَى* for *تَعَالَى*, *He (God) is exalted above all*; *عَلَيْهِ السَّلَامُ* for *عَلَيْهِ السَّلَامُ*, *peace be D upon him*! *صَلَّى* for *صَلَّى*, *God bless him and grant him peace*! *رَضِيَ* for *رَضِيَ*, *may God be well pleased with, or gracious to, him*! *رَحِمَهُ* or *رَحِمَهُ* for *رَحِمَهُ*, *may God have mercy upon him*! *أَخْبَرَنَا* for *أَخْبَرَنَا* or *إِلَى آخِرِهِ*, *to the end of it, i.e. etc.*; *حَدَّثَنَا* for *حَدَّثَنَا*, *he narrated to us*; *أَنَا* or *نَا* for *أَخْبَرَنَا*, *he informed us*; *حِينَئِذٍ* for *حِينَئِذٍ*, *then*.—The letters م م are written over words or verses that have been erroneously transposed in a manuscript, for

- A **مُوَخَّرٌ**, to be placed last, and **مُقَدَّمٌ**, to be placed first.—On the margin of Mss. we often find words with the letters **خ**, **ن**, and **ص** over them. The first of these indicates a variant, and stands for **نُسْخَةٌ**, a copy, another manuscript; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, **بَيَانٌ**, explanation; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَحَّ**, it is correct, or **تَصْصِيحٌ**, correction, emendation.
- B Written over a word in the text, **صَحَّ** stands for **صَحَّ**, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again **مَعًا** (i.e. **مَعًا**, together) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, perhaps it is.

#### IV! THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُونْ** (Heb. **קוּן**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn*, *ūn*, *ān*, etc.
- D **REM.** Before a double consonant *a* is however not infrequent (see § 13, rem.). [Such a long *a* preceding a consonant with *ḡezma* sometimes receives a *mèdda*, as **ضَالُونَ**.]
- 26.** A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as **إِسْفَنْج**, **σπόγγος**; **أَفْلَاطُون**, **Πλάτων**; **أَلْفَرَنْج**, **the Franks (Europeans)**; **إِلْخِير**, **an elixir**, **τὸ ξηρόν** (medicamentum siccum).
- 27.** A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

## V. THE ACCENT.

A

**28.** The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are :

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered ; as *ya-kāl*, *kā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rīnd*, *'a-kāl*, *ma-fār*, *ku-bōil*, *bil-lāur*, *bu-nōi*.

REM. But words ending in *يَـ*, *وُـ*, *أَـ*, *آَـ* or *أُـ*, and *يَـ*, throw back the accent as far as possible in their pausal forms ; *قُرَشِي* *Ko-ra-šī-yun* becomes *Kō-ra-šī*, *نَبِي* *nè-bī-yun*, *nè-bī* ; *عَدُو* *'a-dū-wun*, *'a-dū* ; *اِقْتِنَا* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمْرَا* *ham-rā'u*, *hām-rā* ; *مَقْرُو* *mak-rū'un*, *māk-rū* ; *بَطِي* *ba-ṭī-un*, *bā-ṭī*.

(b) Monosyllables in combination with *أَـ*, *بَـ*, *كَـ*, *لَـ*, *وَـ*, and *فَـ*, which retain their original accent ; as *أَلَا* *'a-lā*, *أَفَلَا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hī*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lām*, *فَكَذَا* *fa-kāṭ*, *وَقُل* *wa-kūl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَر* ; as *بِمَر* *bi-ma*, *لِمَر* *li-ma*, in contrast with *بِمَا* *bi-mā*, *لِمَا* *li-mā*. See § 351, rem.

**29.** The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel ; as *قَالَ* *kā-la*, *يَقُولُ* *ya-kū-lu*, *قَانُونُ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nī-na*, *كَاتِبَاتُ* *kā-ti-bāt-tun*.

**30.** The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبُ* *kāl-bun*, *دُنْبُ* *dī-bun*, *بُرُ* *būr-un*, *اِجْلِسْ* *'iḡ-lis*, *فِرْدُنْدُ* *fi-rīn-dun*, *أَقْلُ* *'a-kāl-lu*, *مَفَرُ* *ma-fār-run*, *يَقُولَنَّ* *ya-kū-lān-na*, *قُبَيْلُ* *ku-bōi-la*, *بِلَوْرُ* *bil-lāu-run*, *بُنِي* *bu-nōi-yun*.

**31.** When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position ; as *كَتَبَ* *kā-ta-ba*, *كَتَبَتْ* *kā-ta-bat*, *كَتَبُوا* *kā-ta-bū*, *كَاتِبُ* *kā-ti-bun*, *طَلَبُ* *ṭā-la-bun*, *أَيْنَمَا* *'ai-na-mā* ; *تَرَأْسَلُوا* *ta-rā-*

A *sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَتَبْتُمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبْتَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-la-tun*, مَسْأَلَتُهَا *mās-'a-la-tu-hā*, قَصَبْتُمَا *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawīn, see Lane in the *Journal of the German Oriental Society*. vol. iv., pp. 183–6, and Wallin in the same journal, vol. xii., pp. 679–8. Also Spitta, *Gram. des arab. Vulgär-dialectes von Aegypten* (1880), p. 59 sqq.]

## B

## VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غَضَدَ, 1874. This arrangement of the alphabet is called the 'Abugèd or 'Abgèd, and is contained in the barbarous words:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ سَعْفَضَ قَرَشَتِ تُخَذُ ضَطْعُ

(otherwise pronounced:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ سَعْفَضَ قَرَشَتِ تُخَذُ ضَطْعُ)

or, as usual in North Africa:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ صَعْفَضَ قَرَشَتِ تُخَذُ ظَلْعُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called الرِّقْمُ الْإِنْدِيّ, *the Indian notation*. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian :	१	२	३	४	५	६	७	८	९	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ. :	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

## PART SECOND.

### ETYMOLOGY OR THE PARTS OF SPEECH.

#### I. THE VERB, *اَلْفِعْلُ*.

A

##### A. GENERAL VIEW.

##### 1. *The Forms of the Trilateral Verb.*

**33.** The great majority of the Arabic verbs are trilateral (*ثَلَاثِيّ*), that is to say, contain three radical letters, though quadrilateral (*رُبَاعِيّ*) verbs are by no means rare.

**34.** From the first or ground-form of the trilateral and quadri-literal verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

**35.** The derived forms of the trilateral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

<i>اَفْعَالٌ</i> XI.	<i>تَفَاعَلَ</i> VI.	<i>فَعَلَ</i> I.	
<i>اَفْعُوْعَلٌ</i> XII.	<i>اِنْفَعَلَ</i> VII.	<i>فَعَّلَ</i> II.	
<i>اَفْعَوَّلَ</i> XIII.	<i>اِفْتَعَلَ</i> VIII.	<i>فَاعَلَ</i> III.	C
<i>اَفْعُنَّلَ</i> XIV.	<i>اَفْعَلَّ</i> IX.	<i>اَفْعَلَّ</i> IV.	
<i>اَفْعُنِّلَى</i> XV.	<i>اِسْتَفْعَلَ</i> X.	<i>تَفَعَّلَ</i> V.	

REM. a. The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; *قَتَلَ* to kill, instead of *he has killed*.

A REM. b. The Arab grammarians use the verb **فَعَلَ** (فَعِلَ) as paradigm, whence the first radical of the trilateral verb is called by them **أَلِفًا** *the fā*, the second **أَلَعَيْنَ** *the 'ain*, and the third **أَلَامًا** *the lam*.

REM. c. As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (مُتَعَدٍّ) or intransitive (لَا زِمًا or غَيْرُ مُتَعَدٍّ) in signification, according to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. ضَرَبَ *to beat*, كَتَبَ *to write*, قَتَلَ *to kill*, وَهَبَ *to give*; ذَهَبَ *to go away*, رَشَدَ *to go the right way*, جَلَسَ *to sit*.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. فَرِحَ or جَدِلَ *to be glad*, حَزِنَ *to be sorry*, أَشْرَ or بَطَرَ *to be proud and insolent*, أَدِمَ *to become whitish*, شَبِبَ *to become gray*, سَلِمَ *to be safe and sound*, مَرَضَ *to be sick*, كَبِرَ *to become old*, عَمِيَ *to be blind*; but حَسُنَ *to be beautiful*, قُبِحَ *to be ugly*, ثَقُلَ *to be heavy*, شَرَفَ *to be high or noble\**, سَفَلَ *to be low or mean*, كَبُرَ *to be large*, صَغُرَ *to be small*.

D REM. a. Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative, e.g. عَلِمَ *to know* (scire), حَسِبَ *to think*, رَحِمَ *to pity or have mercy upon*, سَمِعَ *to hear*.

\* [Or, *to become noble*, for the form with *u* of the second radical often means *to become what one was not before*, Kāmil, p. 415.—De G.]



§ 41] I. The Verb. A. General View. 1. Forms of Trilateral Verb. 31

REM. b. The same three forms occur in Hebrew and Aramaic, A though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 seq.]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to B beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre; جَالَ or طَافَ to go round, جَوَلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَى to weep much; مَوَتْ أَلْمَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ أَلْبَعْلُ the camel kneeled down, بَرَكَ أَلْبَعْلُ the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual C causative or factitive signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ to be glad, فَرَّحَ to gladden; ضَعَفَ to be weak, ضَعَّفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to teach; كَتَبَ to write, كَتَّبَ to teach to write; حَمَلَ to carry, حَمَّلَ to make carry.

REM. a. The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. b. The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ to lie, كَذَّبَ to think or call one a liar; صَدَقَ to tell the truth, صَدَّقَ to think that one tells the truth, to believe him.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *خَبَّرَ* to pitch a tent (*خَيْمَة*), to dwell in a place, *جَبَّشَ* to collect an army (*جَيْش*), *رَخَّمَر* to pave with marble (*رُخَامَر*), *قَوَّسَ* to become bent like a bow (*قَوْس*), *مَرَّبَضَ* to nurse the sick (*مَرِيض*), *جَلَّدَ* to skin an animal, to bind a book (*جِلْد* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَاد*), *قَذَّى* to take a mote (*قَذَى*) out of the eye. Compare in
- B Hebrew *בָּחַן*, *בָּחַן*, *בָּחַן*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *مَنْ دَخَلَ ظَفَارَ حَمَرٍ* (اللَّهُ أَكْبَرُ), must speak *Himyaritic* (the language of *Himyar*, *حَمِير*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَ* to set out in any direction (*وَجْه*), *شَرَّقَ* to go to the east (*الشَّرْق*), *صَعَّدَ فِي الْوَادِي وَصَوَّبَ* (الْغَرْبُ) he went up and down the valley.
- C REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *פָּעַל* and Aram. *פָּעַל*, *فَعَّلَا*.—[See *Comp. Gr.* p. 198 seq.]
42. The *third* form (*فَاعَلَ*) is formed from the first (*فَعَلَ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ēlif productionis*.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When *فَعَلَ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلَ* expresses the *effort* or *attempt* to perform that act upon the object, in which case the idea of *reciprocity* (*الْمُشَارَكَة*) is added when the effort is necessarily or accidentally a mutual one. E.g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or) fought with him; *جَلَّدَهُ* he beat him, *جَالَّدَهُ* he fought with him; *صَرَعَهُ*

§ 43] I. The Verb. A. General View. 1. Forms of Trilateral Verb. 33

he threw him down, صَارَعَهُ he wrestled with him; غَلَبَهُ he overcame him, <sup>A</sup>  
غَالَبَهُ he tried to overcome him; سَبَقَهُ he outran him, سَابَقَهُ he ran a race  
with him; شَرَفَهُ he surpassed him in rank, شَارَفَهُ he strove to do so;  
فَخَّرَهُ he surpassed him in glory, فَخَّرَهُ he strove to do so, he vied with  
him in rank and glory; شَعَرَ he excelled him in composing poetry,  
شَاعَرَ he competed with him in doing so; خَصِمَهُ he got the better of  
him in a lawsuit, خَاصِمَهُ he went to law with him.

(b) When the first or fourth form denotes an act, the relation <sup>B</sup>  
of which to an object is expressed by means of a preposition (indirect  
object), the third form converts that indirect object into the immediate  
or direct object of the act (accusative). The idea of reciprocity is here,  
as in the former case, more or less distinctly implied. E.g. كَتَبَ إِلَى  
أَتَلِكِ he wrote (a letter) to the king, كَاتَبَ أَتَلِكِ he wrote to the king,  
corresponded with him; قَالَ لَهُ he said to him (something), قَاوَلَهُ he  
conversed with him; أَرْسَلَ إِلَى السُّلْطَانِ he sent (a message) to the sultan, <sup>C</sup>  
رَاسَلَ السُّلْطَانِ do.; جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ he sat beside the Com-  
mander of the Faithful, جَالَسَ أَمِيرِ الْمُؤْمِنِينَ do.; وَقَعَ بِهِ he fell upon  
him, attacked him, وَقَعَهُ do.; أَشَارَ عَلَيْهِ he advised him, شَاوَرَهُ he con-  
sulted with him.

(c) When فَعَلَ denotes a quality or state, فَاعَلَ indicates that  
one person makes use of that quality towards another and affects him  
thereby, or brings him into that state. E.g. خَشَنَ to be rough or <sup>D</sup>  
harsh, خَاشَنَهُ he treated him harshly; حَسَنَ to be good or kind, حَاسَنَهُ  
he treated him kindly; لَانَ to be soft or gentle, لَانَتَهُ he treated him  
gently; قَسَا to be hard, قَاسَاهُ he hardened himself against him or it;  
نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means  
of doing so.

REM. a. The third form is sometimes denominative, but the  
ideas of effort and reciprocity are always more or less clearly  
implied. E.g. ضَاعَفَ to double, from ضَعَفَ the like or equal; طَارَقَ

- A *to double, fold* (طَرَّقَ) on fold; عَافَاكَ اللَّهُ *may God keep thee safe and well*, from عَافِيَةً *robust health*; سَافَرَ *to go on a journey* (سَفَرٌ).

REM. b. فَاعَلَ corresponds in form and signification to the Heb. קָוַלַּא (Arab. ā = Heb. ô); see *Comp. Gr.* p. 202 seq.

- [REM. c. In a few verbs the third form is used in the sense of the fourth. Thus داخَلَ سَالِطٌ (Gl. Geog. s.v. دخل). Zamahārī, *Fāik*, i. 197 cites باعده, جَانَاهُ, علاه for أبعده etc. Also أَبْلَغَ = أَبْلَغَ, Aghānī xiii. 52.—De G.]

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable أ, in consequence of which the first radical loses its vowel.

45. Its signification is *factive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى *to run*, أَجْرَى *to make run*; جَلَسَ *to sit down*, أَجْلَسَ *to bid one sit down*; أَكَلَ الْخُبْزَ *he ate bread*, أَكَلَهُ الْخُبْزَ *he gave him bread to eat*; رَأَى الشَّيْءَ *he saw the thing*, أَرَاهُ الشَّيْءَ *he shewed him the thing*.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ *to know*, عَلَّمَ *to teach*, أَعْلَمَ *to inform one of a thing*; نَجَا *to escape*, أَنْجَى and أَنْجَى *to set at liberty, to let go*. Comp. أَخْبَرَ and أَخْبَرَهُ.

- D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ *he thought him, or found him to be, niggardly*; أَجْبَنَهُ *he thought him, or found him to be, cowardly*; أَحْمَدَهُ *he found him, or it, to be praiseworthy or commendable*; أَحْيَى الْأَرْضَ *he found the district abounding in fresh herbage*. \*

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

\* Comp. أَقْدَرَهُ.

to produce herbage (بَقُل), أَوْرَقَ to put out leaves (وَرَقَ), أَلَمَرَ to bear A fruit (لَمَرَ), أَمَطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَأَمَّتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَهْلَعَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَبْلَى to give a proof (بَلَاً) of his prowess in battle; أَحَسَنَ, أَسَاءَ, أَذْنَبَ to act well or ill, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَطَّأَ to be slow or B tardy; أَسْرَعَ to make haste; أَعْتَقَ to run with outstretched neck; أَسَنَ to become fullgrown (from سَنَ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind\*. E.g. أَقْبَلَ to advance, أَذْبَرَ to retire ("reculer"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הָיָסִין, to go to the right, and הָשְׁמָלִי, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَتَمَنَ to go to el-Yemèn (الْيَمَنُ), أَتَجَدَ to go to el-Negd (النَّجْدُ), أَتَهَمَ to go to Tihāma (تِهَامَةُ), أَغْرَقَ to go to el-'Irāk (العِرَاقُ), أَحْرَمَ to enter the haram or sacred territory; أَظْهَرَ, أَصْبَحَ, أَمْسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الْشِّتَاءُ); أَجْمَلَ to have many D camels, أَسِيعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَ to abound in lizards (ضَبٌ) or to be foggy (ضَبَابٌ); أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

\* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهُ he threw him on his face, أَكَبَّ he fell on his face, أَحْجَمَ he held him back, أَجْمَرَ he drew back, he retired.]

- A *reduced to the last farthing*, (فَلَسَ), أُعْذِرَ, أُعْزِرَ, to be reduced to utter want; أُغَيِّرَ to become cloudy, أُخْلِقَ to become worn out (of a garment); أُشْكَلَ to become dubious or confused; أُبَانَ to become plain or clear; أُمَكِّنَ to become possible.—Another shade of meaning (السَّلْبُ, deprivation) may be exemplified by such words as أُخْفِرَ, to break one's compact with a person; \*أَشْكَى to remove one's cause of complaint; أَعْجَمَ الْكِتَابَ he pointed (the text of) the book, literally, took away its عَجَمَة, obscurity or want of clearness.

REM. d. أَفْعَلَ corresponds in form and signification to the Heb. אִפְעַל, Phœn. אִפְעַל (ik'il), Aram. אִפְעַל. See *Comp. Gr.* p. 204 seq. The Hebrew, it will be observed, has אִ as the prefix, instead of the feebler Arabic and Aramaic ا. Some traces of the *h* are still discoverable in Arabic; as هَرَّاحَ for أَرَّاحَ to give rest to, to let rest; أَهْرَادَ for أَرَادَ to wish; هَرَّاقَ for أَرَّاقَ to pour out (أَتَى, أَتَى, أَتَى); أَتَى for أَتَى to mark a cloth; هَاتِ give, for أَتِ (rad. أَتَى, أَتَى, أَتَى); أَتَى = أَتَى to believe. Forms like هَرَّاقَ are treated in Arabic as quadriliterals (see §§ 67, 69, and 118), e.g. imperf. يَهْرِيقُ or يَهْرِيقُ, nom. patient. مَهْرَاقُ or مَهْرَاقُ, مَهْرَاقُ.

46. The fifth form (تَفَعَّلَ) is formed from the second (فَعَلَ) by prefixing the syllable تَ.

- D 47. This form annexes to the significations of the second the reflexive force of the syllable تَ; it is the مُطَاوِعُ of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the passive. E.g. تَكْسَرُ to be broken in pieces, تَفْرَقُ to be dispersed, تَقَطَّعَ to be cut in pieces, تَضْرَبُ to be moved or agitated; تَخَوْفُ to be afraid (خَوْفُ to terrify), تَقَلَّدَ سَيْفَهُ he girt on his sword (قَلَدَهُ سَيْفًا he girt a sword upon him—another person); تَعَظَّمَ, تَكَبَّرَ, to be proud; تَنَزَّرَ, تَقَيَّسَ, to side

\* أَشْكَى is properly to listen, to give attention to a complaint

with *Kais* or *Nizār*, تَشَّيعَ, تَزَرَّقَ, to adopt the tenets of the 'Azāriḡa A (الْأَزَارِغَةُ) or of the Sī'a (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَهَوَّدَ to become a Jew (يَهُودِيٌّ), تَهَجَّسَ to become a fire-worshipper (مَجُوسِيٌّ), تَنَصَّرَ to become a Christian (نَصْرَانِيٌّ), تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَنَمَّرَ to become as savage as a leopard (نَمِرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَمَرَّأَ, تَشَجَّعَ, to affect courage or manliness, B تَحَوَّبَ, تَحَرَّجَ, تَأَثَّمَرَ to constrain oneself to endure with patience; تَحَنَّثَ, to abstain from, or avoid, sin or crime, تَذَمَّرَ to avoid blame.

REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the ninth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَّبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, to ascertain a thing for certain, تَقَصَّى to investigate thoroughly, تَشَمَّرَ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَّعَ to hear D or listen to, تَكَلَّمَ to speak, تَوَلَّى to have charge of, to discharge the duties of, تَجَرَّعَ to swallow by mouthfuls, تَحَسَّى to sip or sup, تَفَوَّقَ to milk or suck at intervals, تَعَرَّقَ to gnaw, تَأَبَّطَ to put or take under one's arm, تَوَسَّدَ to put under one's head as a pillow, تَدَيَّرَ to take as an abode, تَبَنَّى to adopt as a son\*.

\* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَقَوَّسَ (§ 41, rem. c) we may substitute قَوَّسَ وَجْهَهُ without change of sense.]

- A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E. g. عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَتَمَّ يَتَعَلَّمُ, he was taught (received instruction), but did not learn (become learned)\*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

- REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e. g. تَعَلَّمَ the art of medicine, تَعَلَّمَ الطَّبَّ he learned the art of medicine, تَعَلَّمَ الطَّبَّ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדֵּשׁ, הִתְקַדְּשׁ (see § 41, rem. d).

- D 49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوَعُ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى to throw oneself down at full length, تَغَافَلَ to be off one's guard, to neglect a thing, تَبَارَكَ بِالشَّيْءِ to draw a good omen from

\* Using a Scoticism, we might say, he was learned (= taught), but did not learn.



the thing, تَمَاتَ to pretend to be dead, تَعَامَى to pretend to be blind, A  
تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَبَارَضَ to feign  
sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (الْمُفَارَكَةُ) of the third form becomes  
a necessary reciprocity, inasmuch as the sixth form includes the  
object of the third among the subjects that exercise an influence  
upon one another; e.g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought  
with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B  
conversed together; جَذَبَهُ الثَّوْبَ he tried to pull away the garment  
from him, تَجَذَّبَا the two pulled the garment to and fro between  
them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا  
they conversed together or argued with one another; نَسَاهُ الْبَغْضَاءَ he  
tried to make him forget the hatred between them, تَنَسَّيَا الْبَغْضَاءَ the two  
forgot their mutual hatred; whence in the passive, نُجُودِبُ الثَّوْبَ,  
تُنَوِّعُ الْحَدِيثَ, and تُنَوِّسُ الْبَغْضَاءَ. C

REM. a. When used in speaking of God, the assertory (not  
optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive  
signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is  
become of and through Himself) blessed, or perfect, above all;  
تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all;  
قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted i. He above all)  
has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ D  
the thing made itself (became or was) too great, or difficult, for him;  
هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ it is a matter than which nothing makes  
itself greater (or more important), with which nothing can vie in  
importance.

REM. b. As the reciprocal signification requires at least two  
subjects, the singular of the sixth form is in this case always  
collective; e.g. سَمِعَ بِهِ النَّاسُ the people heard of it from one  
another, تَتَابَعَتِ الْأَمْطَارُ the rains followed one another closely,  
تَتَابَعَتِ الْإِثْبَاتُ the tidings followed one another rapidly, تَتَابَعَتِ

- A قُرَيْشٌ (*the tribe of*) Korëis came to him, all of them, following one another.

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. تَمَاسَكَ "partes habuit inter se coherentes," to be of compact and firm build; تَعَاوَنَتِ الْمَرْأَةُ the woman became middle-aged and corpulent (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاعَى the building cracked and threatened to fall (as if its parts

- B called on one another to do so; compare تَدَاعَى عَلَيْهِ الْعَدُوُّ the enemy advanced against him from every side, تَدَاعَتِ السَّحَابَةُ بِالْبَرْقِ the cloud lightened and thundered from every quarter). [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَنَاقَطَ to fall piece by piece, تَحَامَلَ to carry oneself with difficulty (فِي الْمَشْيِ, in walking\*).]

- C REM. d. تَفَاعَلَ sometimes assumes the form اِتْفَاعَلَ (§ 111), and is consequently identical with the Heb. הִתְקַוִּיָּל (see § 43, rem. b).

51. The seventh form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic ا to facilitate the pronunciation (see § 26).

REM. For the cases in which this ا becomes اِ, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography اِ instead of ا, § 19, rem. d.

- D 52. The seventh form has also originally, as مُطَاوَعُ of the first, a middle or reflexive signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

\* [See *Gl. Geog. s.v. حَمَل*, *Hamāsa* p. 20 first vs. and comm.—*De G.*]

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to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. *اِنشَقَّ* to open (of a flower), lit. to split itself; *اِنكسرَ* to break (intrans.), to be broken; *اِنقطعَ* to be cut off, to be ended, to end; *اِنكشفَ* to be uncovered, to be made manifest, to appear; *اِنحطَمَ* to become broken, to break into pieces; *اِنقالَ* to be uttered or spoken.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e. g. *اِنهزمَ* to let oneself be put to flight, to flee; *اِنقادَ* to let oneself be led, to be docile or submissive; *اِنخدعَ* to let oneself be deceived; *اِنجرَ* to let oneself be drawn or dragged.

REM. a. Hence it is clear that such words as *اِنحمتَ*, from *حمتَ*, to be stupid or foolish; *اِنعدمَ* to be non-existent or missing, not to be found, from *عدمَ* not to have; *اِنهوى*, from *هوى* to sink C down, to fall; *اِنعادَ* to be repeated, from *عادَ* to return; *اِنضاقَ* to be in straits or distress, from *ضاقَ* to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مطاوع* of the fourth; e. g. *اِنغلقَ* to be bolted, from *اغلقَ* to bolt; *اِنطفأَ* to be extinguished, from *اطفاَ* to extinguish; *اِنصلحَ* to be put to rights, from *اصلحَ* to put to rights. [Similarly D *اِنضجعَ*, *اِنطلقَ*, *اِنزاعَ*, the last in a tradition, and so ancient, *Faik* i. 63.—De G.]

REM. c. *اِنفعَلَ* corresponds to the Heb. *נִפְעַל*; see *Comp. Gr.* p. 215 seq.

54. The eighth form (*اِنفَعَلَ*) is formed from the first (*فَعَلَ*) by inserting the syllable *تَ* between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic *اِ* (§ 51, rem.).

- A REM. One would expect ت to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive [اصيلا].

[For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مطاوع) of the first. The reflex object is either (a) the direct object or accusative, as فَرَّقَ to divide, اِفْتَرَقَ to go asunder, to part; عَرَضَ to place (something) before one, اِعْتَرَضَ to put oneself in the way, to oppose; ضَرَبَ to beat, اِضْطَرَبَ to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as فَرَسَ to tear a prey in pieces, اِفْتَرَسَ do.; لَمَسَ to touch, اِلتَمَسَ to feel about for a thing, to seek for it; كَسَبَ and اِكْتَسَبَ to earn one's living; حَطَبَ and اِحْتَطَبَ to collect firewood; كَالَ and اِكْتَالَ to measure corn; اشْوَى and اِشْتَوَى to roast meat.

- C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِقْتَتَلَ النَّاسُ the people fought with one another, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا the two disputed with one another, = تَخَاصَمَا; اِسْتَبَقَا the two tried to outrun one another, = تَسَابَقَا; اِجْتَوَرُوا they were neighbours, = تَجَاوَرُوا; اِلتَقَوْا they met one another, = تَلَاقَوْا.

- D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِيتَفَكَ to be overturned (from اَفَكَ), اِرْتَدَعَ to be turned back, اِنتَصَرَ to be helped (by God), to be victorious; اِمْتَلَأَ to be full.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِقْتَصَى, to follow one's track, to relate; قَفَا and اِقْتَفَى, to follow; خَطَفَ and اِخْتَطَفَ, to snatch away, to carry off by force.

58. The ninth form (أَفْعَلَّ) is formed from the first (فَعَلَ) by A doubling the third radical; the eleventh (أَفْعَالٌ) from the ninth by lengthening the fetha of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ا (see § 51, rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (أَلْمَبَالِغَةُ). E.g. أَصْفَرَّ and أَصْفَارٌ to be yellow; اِسْوَدَّ and اِسْوَادٌ to be black; اِبْيَضَّ and اِبْيَاضٌ to be white; اِزْوَاجٌ (from وَرَقٌ) to become purple (of a grape); اِعْوَجَّ and اِعْوَاجٌ to be crooked; اِضْجَمَّ and اِضْجَامٌ to be wrymouthed or wry-necked; اِخْوَلَّ to squint, اِخْوَالَ to become verdant; اِزْوَرَّ and اِزْوَارٌ to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; اِرْبَثَّ or اِرْبَاثٌ to be scattered or disordered; اِرْغَادٌ to become commingled, confused, or languid; اِرْقَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانٌ to be dishevelled (of hair); اِنْبَهَارَ اللَّيْلِ, the night reached its middle point.

REM. a. If the third radical of the root is و or ي, the ninth and eleventh forms take the shape اِفْعَلَّلَ and اِفْعَالَلَّ; as اِجْنَوَى (for اِجْنَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِرْعَاوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ بَحْمَارًا تَارَةً وَيَصْفَارُ أُخْرَى, it began to become red at one time and yellow at another. [Others hold that XI. indicates a

A higher degree of the quality than IX. : so most European grammarians, and the former editions of this work ; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense : see *Hafāḡi's* comm. on the *Durrat al-jawād* (Const. A. H. 1299) p. 50 seq.]

60. The tenth form (اسْتَفْعَلَ) is formed by prefixing the letters *ست* to the first (فَعَلَ). The prosthetic *!* is necessary, according to § 26 (compare § 51, rem.), and the fetha of the first radical is thrown B back upon the *ت* of *است*.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. *أَسْلَمَ* to give up, deliver over, *اسْتَسْلَمَ* to give oneself up ; *أَوْحَشَ* to grieve or distress, *اسْتَوْحَشَ* to be grieved or sorry ; *أَعَدَّ* to make ready, prepare, equip, *اسْتَعَدَّ* to get oneself ready, to be ready ; *أَخْلَصَ* to yield up (something) wholly, *اسْتَخْلَصَ* to claim (something) for oneself, to take entire possession (of it) ; *أَحْيَا* to bring to life, to preserve alive, *اسْتَحْيَا* to preserve alive C for one's own advantage ; *اسْتَجَابَ دُعَاؤُهُ* He (God) answered, or accepted, his prayer, *اسْتَجَابَ لَهُ* he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. *حَلَّ* to be lawful, *اسْتَحَلَّ* he thought that it was lawful (for himself to do) ; *وَجَبَ* to be necessary, *اسْتَوْجَبَ* he thought it was necessary (for him) ; D *اسْتَحْسَنَ* to think him, or it, good or beautiful ; *اسْتَجَادَ* to think it good or excellent ; *اسْتَخَفَّ* to think it light, to think lightly of, or despise, one ; *اسْتَقْلَّ* to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense ; for as the fourth form (like the second) is frequently not

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strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence *اِسْتَوْجَبَ* literally means *to make something necessary for oneself, to think it so or say it is so*; but *اَوْجَبَ* *to make it necessary for others, to think or say that it is so*.

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the first. E.g. *غَفَرَ* *to pardon*, *اِسْتَغْفَرَ* *to ask pardon*; *سَقَى* *to give one to drink*, *اِسْتَسْقَى* *to ask for something to drink, to pray for rain*; *اَذِنَ* *to permit*, *اِسْتَأْذَنَ* *to ask permission*; *غَاثَ* *to help*, *اِسْتَعَاثَ* *to call for help*; *حَضَرَ* *to be present*, *اِسْتَحْضَرَ* *to require one's presence, to desire that he should be fetched*.

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself*.

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. *اِسْتَقَامَ* *to stand upright*, lit. *to hold oneself upright*; *اِسْتَكَانَ* *to be humble*, lit. *to make oneself humble, to conduct oneself humbly*; *اِسْتَحَقَّ* *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert* (*حَقٌّ*); *اِسْتَحْيَا* *to be ashamed*, lit. *to make oneself ashamed* (*حَيِيَ* *to be ashamed*).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. *اِسْتَوْلَى* *to make oneself master* (*وَلَى*) *of a thing, to take possession of it*; *اِسْتَوْزَرَ* *to appoint one as deputy, successor, or caliph* (*خَلِيفَةً*); *اِسْتَعْمَلَ* *to appoint one as wèzir* (*وَزِيرٌ*), *governor* (*عَامِلٌ*), or *judge* (*قَاضٍ*).—Further, *اِسْتَحْجَرَ* *to become like* (lit. *to make itself like*) *stone* (*حَجَرٌ*); *اِسْتَتَيْسَتِ الْعَنْزُ* *the she-goat became like a he-goat* (*نَاقَةٌ*); *اِسْتَنَوَّقَ الْبَعْلُ* *the he-camel became like a she-camel* (*تَيْسٌ*);

A *the kite in our country becomes a vulture*  
*بَارِضَنَا يَسْتَنْسِرُ* (نَسِرَ, our geese are all swans).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *ܣܦܥܠܐ*, and its passive *ܣܦܥܠܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَقَى* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَعَفَ* to swallow, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *أَلْقَى*, *أَقْلَبَ*, and *أَلْعَفَ* (IV. of *لَقَى*, *قَلَبَ*, and *لَعَفَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *أَحْدَوَذَى* to bear oneself erect (*حَدَا* do.); *أَحْدَوَذَبَ* to be arched, curved, or humpbacked (*حَدَبَ* do.); *أَحْلَوَنَكَ* to be jet black (*حَلَكَ* do.); *أَحْلَوَلَى* to be sweet (*حَلَوَ* do.); *أَخْشَوْشَنَ* to become very rough (*خَشَنَ* to be rough); *أَخْضَوْضَرَ* to become blackish brown or blackish green (*أَخْضَرَ*), to become soft or tender (*خَضَرَ* do.); *أَخْضَوْضَلَ* to become moist (*أَخْضَلَ*); *أَعْرَوْرَى* to ride on a horse without a saddle (*عَرَى* to be naked); *أَعْشَوْشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *أَعْضَوْضَبَ* to be gathered together (*عَضَبَ* to bind); *أَعْدَوَدَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *أَخْرَوَّطَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *أَجَلَوَّذَ* to last long (rad. *جَلَذَ*); *أَعْلَوَّذَ* to be heavy (*عَلَذَ* to be hard); *أَعْلَوَّطَ* to cling or adhere to firmly, to mount a camel (rad. *عَلَطَ*).—XIV. *أَجْشَنَشَشَ* to be big (rad. *جَشَشَ*); *أَسْحَنَنَكَ* to be dark, to be obscure (rad. *سَحَكَ*); *أَحْلَنَنَكَ* to be jet black (*حَلَكَ* do.);



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إِغْلَنْكَكَ to be long and thick (of the hair, rad. علك); إِغْنَجْجَ to go A quickly (rad. عفع); إِغْنَسَسَ to have a hump in front (the reverse of إِغْنَدَدَ, إِغْنَدَدَ do.).—XV. إِغْلَنْدَى to be stout and strong (عَلَدَ to be hard); إِحْبَنْطَى to be swollen or inflated, to be filled with rage (حَبَطَ do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اَعْرَوَزَى الْفَرَسَ he mounted the horse; B اَحْلَوْلَاهُ he found it sweet (but also اَحْلَوْلَى, it was sweet).—XV. اَسْرَدَدِيْهُ = اَسْرَدَدِيْهُ Ibn Doraid, *Kit. al-Istikāḥ*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رُبَاعِيٌّ) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَابَا to C say baba (papa), غَرَّغَرَ to gargle, وَسَوَسَ to whisper, زَلَزَلَ to shake, حَمَحَمَ to neigh, غَمَغَمَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a triliteral verbal form. E.g. شَمِعَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمِعَ; جَمِهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَبَسَ to hasten (perhaps connected with نَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head = جَلَطَ; زَحَوَلَ to make retire (زَحَلَ to retire); غَطَطَ تَغَطَّطَ.

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ to put stockings (جَوْرَبَ, Pers. كُورَبَ) on one; جَلَبَبَ to put on one the garment called قَلَنْسَوَةٌ; قَلَنْسَوَةٌ and قَلَنْسَى to put on one the cap called a جَلَبَابَ;

A *قَطَرَنَ* to pitch, from *قَطِرَانٌ* pitch; *تَمَنَّقَ* to put on a girdle (مِنْطَقَةٌ); *تَمَذَّرَعَ* to put on trousers or drawers (سَرَاوِيلَ, Pers. شَلَوَارَ); *تَمَذَّرَعَ* to wear a مِذْرَعَةٌ or tunic; *تَمَنَّدَلَ* to wipe one's fingers with a napkin (مِنْدِيلٌ mantile); *تَمَسَّكَنَ* to affect lowliness or humility, to abase oneself (مَسْكِينٌ lowly, humble, poor); *تَمَذَّهَبَ* to follow a sect (مَذْهَبٌ); *تَمَعَّدَدَ* to assimilate oneself (in dress, etc.) to the tribe of Ma'add (مَعَدُّ); B *تَلَمَّدَ* to become a pupil or disciple (تَلْمِيزٌ, Heb. תַּלְמִיד); *تَفَلَّسَفَ* to philosophize (from فَيَلَسُوفَ, φιλόσοφος); *بَيَّطَرَ* to practise the veterinary art or farriery (بَيَّطَارٌ a farrier, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. *بِسْمِ اللَّهِ* to say بِسْمِ اللَّهِ (in the name of God); *حَمْدُ اللَّهِ* to say الْحَمْدُ لِلَّهِ (praise belongs to God); *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* (there is no power and no strength save in God); *حَوْلَقَ* and *حَوَّلَقَ* to say *حَوْلَقَ* (there is no power and no strength save in God); *فَذَلِكْ* to cast up an account, saying *فَذَلِكَ كَذَا وَكَذَا* this then is so and so much.

68. The derived forms of the quadriliteral verb are three in number.

I. فَعْلَلَّ  
II. تَفَعَّلَلَّ  
III. اِفْعَلَّلَّ  
IV. اِفْعَلَّلَّ

69. The first form of the quadrilaterals corresponds in formation and conjugation to the second form of the trilaterals, and is both D transitive and intransitive in signification. E.g. *شَمَّلَ* to gather ripe dates, also to be active or nimble; *شَمَّرَعَ* to pluck unripe dates; *دَخَّرَجَ* to roll; *زَهَّرَقَ* to laugh much; *هَرَوَّلَ* to run quickly.

70. The second form agrees in formation and signification with the fifth of the trilateral verb. E.g. *تَجَلَّبَبَ* to put on or wear a سُلْطَانٌ; *تَدَخَّرَجَ* to roll along; *تَسَلَّطَنَ* to make oneself sultan (سُلْطَانٌ), to act as if one were sultan, to lord it over another; *تَشَيَّطَنَ* to act like a devil (عَفْرِيتٌ, تَعَفَّرَتْ). (عَفْرِيتٌ, شَيْطَانٌ).

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71. The *third* form of the quadriliteral verb corresponds to A the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَ to open (of a flower), to bloom or flourish; اِحْرَنْجَمَ to be gathered together in a mass or crowd; اِحْوَنْصَلَ to puff out its crop (حَوْصَلَةٌ, of a bird); اِسْلَنْطَحَ to lie on one's face, stretched on the ground; اِسْلَنْقَى to lie on one's back; اِثْعَنْجَرَ to flow.

72. The *fourth* form of the quadrilaterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِذْهَبَ to be very dark; اِشْمَعَرَ to be very high or proud; اِضْمَحَلَ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِفْشَعَرَ and اِشْمَأَزَّ to shudder with horror; اِطْمَأَنَّ to be at rest (from طَمَأَنَّ to lean back); اِحْرَزَّالَ to rise high; اِشْرَأَبَّ to raise the head and stretch out the neck; اِضْمَأَّلَ to be very hard.

3. *The Voices.*

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعَلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعِلَ and فَعِلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly = اِخْضَرَ or اِخْضَوْضَرَ; صَلَحَ to be good, right, in order, = صُلِحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A 74. The passive is especially used in four cases; namely (a) when God, or some higher being, is indicated as the author of the act; (b) when the author is unknown, or at least not known for certain; (c) when the speaker or writer does not wish to name him; (d) when the attention of the hearer or reader is directed more to the person affected by the act (*patiens*, the patient), than to the doer of it (*agens*, the agent).

REM. The active voice is called by the Arab grammarians

- B *صِيغَةُ الْفَاعِلِ* the mould or form of the agent, *بِنَاءُ الْفَاعِلِ* the build of the agent, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *الْفِعْلُ الْمَبْنِيُّ (الْمَصْوَغُ) لِلْفَاعِلِ*, or *عَلَى الْفَاعِلِ*, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called *صِيغَةُ الْمَفْعُولِ* the mould or form of the patient, etc.; also *فِعْلٌ مَا تَمَّ يُسَرُّ* *فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا تَمَّ يُسَرُّ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي تَمَّ يُسَرُّ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْلُومُ* or *الْمَعْرُوفُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْلُومُ (الْمَعْرُوفُ) فَاعِلُهُ*, the action of which the agent is known, and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is unknown. These terms, *الْمَعْلُومُ* or *الْمَعْرُوفُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as *مَرَضَ* to be sick, *نَامَ* to sleep), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ*, *intransitive verbs*, or *الْأَفْعَالُ اللَّازِمَةُ*, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

#### 4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished act*, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished act*, one that is just commencing or in progress (the *Imperfect*).

REM. a. The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal C relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (*الْمَاضِي*), the present (*الْحَالُ* or *الْحَاضِرُ*), and the future (*الْمُسْتَقْبَلُ*), the first of D which they assign to the Perfect and the other two to the Imperfect.

REM. b. On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

#### 5. *The Moods.*

78. The Arabic verb has *five moods*; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

- A 79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

- B 80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

#### 6. *The Numbers, Persons, and Genders.*

- C 81. There are three numbers, the *Singular* (الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or الثَّنَى), and the *Plural* (الْجَمْعُ, or الْكُثْرُ); and likewise three persons, the *speaker* (first person), الْمُتَكَلِّمُ, the individual *spoken to* (second person), الْمُخَاطَبُ, and the individual *spoken of* (third person), الْغَائِبُ (the absent). The genders are two, namely the *masculine* (الْمَذَكَّرُ) and the *feminine* (الْمَوْثَنُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

#### D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatæ (y'y) in the former class; the verbs which have *î* for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ی is A called *فَعْلٌ سَائِرٌ*, a *weak verb*, as opposed to *فَعْلٌ مُعْتَلٌّ*, a *verb that is free from defect, a sound verb*. A verb which has ا for one of its radicals, or which belongs to the class med. rad. gemin. (y''y), is designated by the special term *فَعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَائِرٌ* as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.\**

B

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [مُضَمَّرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مَتَّصِلٌ], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixes*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

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\* The *nomina verbi, agentis, and patientis*, are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

*Dual.*

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

*Plural.*

3 p.	هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فِ, and, the affirmative لَ, certainly, surely, or the interrogative أ, the vowel of the ة may either be dropped or retained; as وَهُوَ or وَهُو, وَفِي or وَفَى, وَلَهُ or لَهو, وَأَمَى or أَمَى.

REM. b. The second syllable of أَنَا is regarded as short by the old poets (—), except in pause, where we find both أَنَا (—) and أَنَا\*. Compare the *Æthiopic* *ānā*, which, in combination with the enclitic particle *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, اِنَّ, اِنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَا أَنَا ذَا or هَا أَنَا here I am (هَإِنِّي, *ecce*), for هَا أَنَا ذَا. The form أَن is said also to occur.

\* But أَن, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.



REM. c. Older forms of هُم and أَتَمُّ are هُم and أَتَمُّ, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. c). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. d. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 seq.

## 2. *Suffixed Pronouns, expressing the Nominative.*

B

### *Singular.*

Masc.	Common	Fem.
3 p. ...	...	هِيَ she.
2 p. تَ thou.	...	تِ (يَ, يِنَ) thou.
1 p. ...	أَ I.	...

### *Dual.*

3 p. لَ (لَانِ, لَ) they two.	...	لَتَا (لَانِ, لَتَا) they two.
2 p. ...	تُمَا (لَانِ, لَ) ye two.	...
1 p. ...	...	...

C

### *Plural.*

3 p. هُ (وُنَ, وُنَ) they.	...	هِنَّ they.
2 p. كُمْ (وُنَ, وُنَ) ye.	...	كُنَّ (نَ) ye.
1 p. ...	أَ we.	...

REM. a. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. b. The suffix of the 1st pers. plur. is sometimes shortened *D* in poetry (*nā*) and written defectively, نَ.

## 3. *Prefixed Pronouns, expressing the Nominative.*

### *Singular.*

Masc.	Common.	Fem.
3 p. هِ he.	...	هِيَ she.
2 p. ...	تَ thou.	...
1 p. ...	أَ I.	...

A	<i>Dual.</i>		
	Masc.	Common.	Fem.
	3 p. <b>ي</b> <i>they two.</i>	...	<b>ت</b> <i>they two.</i>
	2 p. ...	<b>ت</b> <i>ye two.</i>	...
	1 p. ...	...	...
<i>Plural.</i>			
	3 p. ...	<b>ي</b> <i>they.</i>	...
	2 p. ...	<b>ت</b> <i>ye.</i>	...
	1 p. ...	<b>ن</b> <i>we.</i>	...

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians **حُرُوفُ الْمُضَارَعَةِ**, and are comprised in the mnemonic word **أَنْتِ** or **نَاتِي**.

REM. *b.* The prefix of the third person plural of the Imperfect is **ي** for both genders. But the grammarians cite some rare cases where, in the fem., **ي** is replaced by **ت**, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Kor'an, Sūra xlii. 3, a reading **تَنْفَطِرْنَ** for **يَنْفَطِرْنَ** is recorded. This must be explained as due to false analogy from the sing. In the Heb. **הִקְטִילָהּ** the false form has become the rule.

90. Of the two fethas with which the first and third radicals of a verb are always pronounced (**قَتَلَ**, **فَرِحَ**), the former is rejected after prefixed pronouns, as **يَقْتُلُ**, **تَقْتُلُ**; the latter before suffixed pronouns beginning with a consonant, as **قَتَلْتُ**, **قَتَلْنَا**. When the suffix begins with a vowel, that vowel takes the place of the fetha, as **قَتَلْتُمْ**, **قَتَلُوا**.

REM. *a.* When the third radical is **ت**, it unites in pronunciation with the **ت** in some of the suffixes. In such cases only one **ت** is written, and the union of the two is denoted by the téédid. Thus from **ثَبَّتَ**, *to stand firm*, we get **ثَبَّتَ**, **ثَبَّتَ**, for **ثَبَّتَتْ**, **ثَبَّتُمْ**. See § 14, c, rem. *b.*

REM. *b.* When the third radical is one of the letters **ث**, **د**, **ذ**, **ض**, **ط**, it may unite in pronunciation with the **ت** of the suffixes, so as to form a double **ت**, but it is nevertheless retained in writing.

To indicate the assimilation, the **ت** takes *tèsdid*, and the *gèzma*, A with which the third radical ought properly to be marked, is omitted. Thus, **عَبَدْتُ** for **عَبَدْتُ**, *I have served*; **رَبَطْتُ** for **رَبَطْتُ**, *thou hast bound*; **أَخَذْتُمْ** for **أَخَذْتُمْ**, *ye have taken*. On this assimilation see § 14, c.

REM. c. When the third radical is **ن**, it unites with the **ن** of the suffixes into a single **ن** with *tèsdid*; as **آمَنَ** *they (women) believed*, **آمَنَّا** *we believed*, for **آمَنَنَّ** and **آمَنْنَا**.

REM. d. For a view of the Inflexion of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

#### b. FORMS OF THE TENSES AND MOODE.

B

91. When the second radical of the Perfect has *fètha*, it may take either *damma* or *kèsra* in the Imperfect; as **قَتَلَ** *to kill*, **يَقْتُلُ**; **كَتَبَ** *to write*, **يَكْتُبُ**; **ضَرَبَ** *to strike*, **يَضْرِبُ**; **جَلَسَ** *to sit down*, **يَجْلِسُ**. Many verbs admit of both forms; as **عَطَسَ** *to sneeze*, **يَعْطُسُ** and **يَعِطُسُ**; **سَمَطَ** *to remove the hair by scalding*, **يَسْمِطُ** or **يَسِمِطُ**; **رَكَزَ** *to stick upright into the ground*, **يُرَكِّزُ**.

C

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètha* of the Perfect; as **فَعَلَ** *to do*, **يَفْعَلُ**; **قَطَعَ** *to cut*, **يَقْطَعُ**; **مَنَعَ** *to hinder*, **يَمْنَعُ**; **بَرَأَ** *to create*, **يَبْرَأُ**; **سَأَلَ** *to ask*, **يَسْأَلُ**; **ذَهَبَ** *to go away*, **يَذْهَبُ**; **لَحَظَ** *to look at*, **يَلْحَظُ**; **طَرَحَ** *to throw*, **يَطْرَحُ**. Not a few, however, conform to the rule, particularly when the second radical is **خ** or **غ**; as **شَعَرَ** *to perceive, know*, **يَشْعُرُ**; **قَعَدَ** *to sit*, **يَقْعُدُ**; **طَعَنَ** *to transpierce*, **يَطْعَنُ**; **زَعَرَ** *to say*, **يَزْعَرُ**; **طَلَعَ** *to ascend*, **يَطْلُعُ**; **صَلَحَ** *to be sound, right, good*, **يَصْلَحُ**; **بَلَغَ** *to attain to, reach*, **يَبْلُغُ**; **نَفَخَ** *to blow*, **يَنْفُخُ**; **رَجَعَ** *to return*, **يَرْجِعُ**; **نَزَعَ** *to draw or pull away*, **يَنْزِعُ**; **شَخَرَ** *to bray*, **يَشْخَرُ**. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعَقُ; مَنَحَ to give as a present, يَمْنَعُ; نَكَحَ to marry, يَنْكَحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبِغُ; صَبَغَ to dye, يَصْبِغُ; قَرَفَ to be at leisure, to have done with, يَفْرِغُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجُحُ; نَبَعَ to gush out, يَنْبِغُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ أَلْدَأَلَ عَلَى الْغَلْبَةِ (see § 43, a), always have *ḍamma* (the grammarian ḥl-Kisāʾl alone admitting *fatḥa* with a guttural), as شَعَرَ he excelled him in composing poetry, يَشْعُرُهُ; فَخَرَ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kàra*, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; خَارَهُ he excelled him in goodness, يَخِيرُهُ; رَمَاهُ he surpassed him in shooting with arrows, يَرْمِيهِ.

C REM. c. Excessively rare are cases like رَكَنَ to incline to, lean upon, يَرْكُنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكِنُ. See § 175, rem. b.

92. When the second radical of the Perf. has *kàra*, the Imperf. takes *fatḥa*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزِنَ to be sorrowful, يَحْزَنُ; مَرَضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

D REM. a. A few verbs may retain in the Imperf. the *kàra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعِمُ; بَتَسَ to be in distress or poverty, يَبْتَسُ or يَبْتِئُسُ. See also §§ 142 and 146.

REM. b. Very rare are cases like حَضَرَ to be present, يَحْضُرُ; رَكَنَ to incline to, lean upon, يَرْكُنُ; فَضَلَ to be in excess, abound, يَفْضُلُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرَى to be clear, quit,

or *innocent of*, <sup>يَبْرَأُ</sup> or <sup>يَبْرَأُ</sup>. The most common example of this kind A is a verb med. و, viz. مَاتَ, *to die* (for مَوَتَ, 1st p. sing. Perf. مِتُّ), يَمُوتُ.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180\*.

93. When the second radical of the Perf. has *gamma*, that vowel is retained in the Imperf.; as حَسَنَ *to be beautiful*, يَحْسُنُ; شَرَفَ *to be high, noble*, يَشْرَفُ; بَلَدَ *to be dull or stupid*, يَبْلُدُ.

REM. With the above forms compare the Heb. יִשְׁלַח, יִבְרָא, יִבְרָא. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִשְׁלַח, יִבְרָא, whereas in Arabic instances like لَبِيتُ *I became wise*, دَمِيتُ *I became ugly*, شَرَرْتُ *I became bad*, أَشَرْتُ, أَدَمْتُ, أَلَبْتُ, are very rare. Some authorities admit the forms أَشَرْتُ, أَدَمْتُ, أَلَبْتُ.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter. C

REM. a. In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see § 77, rem. a). If we look upon the root قَتَلَ as primarily conveying the abstract idea of “killing,” we may regard قَتَلْتُ as meaning “killing-of-me” (i.e. done by me), “my killing,” = “I have killed;” and أَقْتُلُ as meaning “I-killing,” = “I am killing.” \*\*

REM. b. In the Imperf. the pronominal *prefixes* mark the state or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. تَكْتُبُ is sufficiently distinguished from the 3d pers. sing. masc. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ. D

\* [Anbārī, *Nozhat el-alibbā* p. 459 states from personal observation in Yēmen and Hīgāz that in some dialects every verb فَعَلَ makes يَفْعُلُ and يَفْعُلُ.—De G.]

\*\* Fleischer, *Kl. Schr.* i. 368 considers the root as a concrete noun.

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *feth*. But a pronunciation with *kèr* instead of *feth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *damma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *أَقُومُ*, *أَقُومُ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نُسْتَعِينُ* in Sūra i. 4, and *إِعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, B *إِحَالُ* for *أَحَالُ*, *I suppose*, the pronunciation with *kèr* is generally preferred. The tribe of Kèlb used *kèr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *damm*, as in *نَعْبُدُ* for *نَعْبُدُ*.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *damma*, the *Subjunctive* by its having *fetha*; as Indic. *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يَكْتُبْ*; whence it is sometimes called the apocopated Imperfect.

- REM. a. The *damma* and *fetha* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *damma* and *fetha* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it D *resembles* the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]

REM. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلِ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *ن* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination نَ or نْ (called by the grammarians اَلْمَوْكِدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *u*, the fèthā of نَ or نْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِي, تَكْتُبِي, from تَكْتُبِي; يَكْتُبِي, يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fèthā of نَ is absorbed by the اَ B of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, يَكْتُبَانِ, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fèthā of the verb unites with the initial fèthā of نَ into a long ā, and in consequence the second fèthā of نَ becomes kèsra: يَكْتُبْنَ (ي) from يَكْتُبْنَ (ي).

REM. a. The syllable نَ of the second *Energetic* is appended only to those persons which have, in the first *Energetic*, a short vowel before نَ; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبَنَّ) was disagreeable to the ear.

REM. b. Before an *elifu 'l-waṣl* (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as لَا تُهَيِّنُ الْفَقِيرَ, *despise not the poor*, for تُهَيِّنُنْ, from أَهَانَ, IV. of هَانَ.

REM. c. The syllable نَ is often written اَ and pronounced D in pause اَ. Compare the Hebrew *Energetic* or *Cohortative* in הָ, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ *the order or command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fetha* or *kàsa*, this vowel is *kàsa*; when with *damma*, it is *damma*. E.g.

أَكْتَبَ، اضْرِبْ، افْعَلْ.

REM. a. Regarding the elision of the prosthetic vowel (Ā), see § 19, b; and on the orthography Ā and Ā, in cases where that elision does not take place, § 19, rem. d.

REM. b. Fetha is never employed as a prosthetic vowel.

- B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ; as حَضَارِ *be present*! حَذَارِ *beware*! نَزَالِ *alight*! سَمَاعِ *listen*! تَرَاكِ *let alone*! دَبَّابِ *creep along*! نَعَا *announce the death of—*! from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קָטַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכַר *remember*!\* In quadriliterals this form is very rare, the only examples mentioned being
- C قَرَقَرِ = قَرَقَرُ بِالرَّعْدِ *let thy thunder crash*, and عَزَّارِ *come and play the game called 'ar'ara*. Occasionally it seems to take its meaning from one of the derived conjugations, as دَرَاكِ *bring out*! خَرَّاجِ *overtake*! = أَخْرِجُوا، أَدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

- D [REM. The common phrase اضْرِبْ أَعْنَقه *strike off his head*, is sometimes pointed without tènwin (اضْرِبْ) and is then explained by the grammarians as a dual used in an intensive sense (تَثْنِيَّةٌ عَلَى) التَّوَكُّيدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kōr'ān l. 23, أَلْقِيَا with a various reading أَلْقَيْنِ.—De G.]

\* [And again the phrase عَقَّتْ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]



2. *The Passive Voice of the First Form in the Strong Verb.—Table II.* A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*, and the *second* radical *kāsa*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *ṣetha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *ṣetha* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *ṣetha* in the *fifth* and *sixth* forms, with *kāsa* in the rest. C

REM. The Imperfects of the ninth and eleventh forms, يَقْتُلُ and يَقْتُلُ, are contractions for يَقْتُلُ and يَقْتُلُ. This may be seen from the Jussives يَقْتُلْ and يَقْتُلْ, and the Imperatives اقْتُلْ and اقْتُلْ. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *ṣetha*.

105. The characteristic *elif* of the fourth form disappears when D another letter is prefixed; as يَقْتُلْ, not يَقْتُلْ, from أَقْتُلْ.

[REM. But we find قَنْزٌ مُؤْتَفَاةٌ, a *pot set on the fire*, and also يُوْتَفِنُ, Sibawēh, i. 9, l. 21, where the *أ* is treated like the *و* of يَهْرِيْقُ, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally اِفْعَلَّلْ and اِفْعَالَّلْ. But, by a rule of the language (see § 120), if the last radical

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A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdid*; e.g. *اَصْفَرَّ* for *اَصْفَرَّ*, *يَصْفِرُ* for *يَصْفِرُ*. If the last radical has no vowel, the word remains uncontracted; as *اَصْفَرَّ*, *يَصْفِرُ*, *اَصْفَرَّتْ* (see § 120).

**107.** The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. a. The Imperfects Pass. of the first and fourth forms are identical.

B REM. b. The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *damma* instead of *fèthā*.

**108.** Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *damma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form *قُوتِلَ*; and hence in the Pass. of the sixth, *تُقَوِّلُ*.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the *fèthā* of the first radical changed into *damma*, but also the *fèthā* of the characteristic *ت* (which expresses the reflexive idea of these forms); e.g. *تُقَوِّلُ*, *تُقَتِّلُ*. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic *ت*, pronounced with *damma*, but also the prosthetic *êlif*; e.g. *اُتُقَتِّلُ*, *اُتُقَتِّلُ*, *اُسْتُقَتِّلُ*. Compare § 98 and rem. a.

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

**111.** When the verbal root begins with *ش*, *س*, *ز*, *ذ*, *د*, *ج*, *ث*, *ت*, the characteristic *ت* of the fifth and sixth forms occasionally (in the *Kor'an* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *êlif*, when they happen to commence with two consonants (compare § 54). E. g. *اِزَيْنَ*, *اِدَارَا*, *اِدَاثَرَا*, *اِثَاثَلَا*, *اِثَاثَلَا*.

تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَثَّرَ, تَتَاقَلَ, تَتَابَعَ, for أَطِيرَ, أَشْمَرُ, أَشْمَعُ, أَسَاقَطُ, A  
يَتَرَكَّى, يَتَذَكَّرُ, for يَطْهَرُ, يَصَدِّقُ, يَزْكَى, يَذْكَرُ; تَطِيرُ, تَشْمَرُ, تَسْمَعُ  
يَتَطَهَّرُ, يَتَصَدَّقُ. The language in its later stages admits this in all  
verbs of the fifth and sixth forms, merely rejecting the vowel of the  
preformative تَ; as تَنْفَسُ for اِتَّنَفَسَ, to take breath.

REM. See § 48, rem. b, and compare such Hebrew forms as  
הִדְבִּיר, הִזְכִּיר, הִפְחִיר; *Comp. Gr.* p. 110 seq.

112. The تَ of the fifth and sixth forms is sometimes omitted B  
in those persons of the Imperf. Act. to which تَ is prefixed (2d pers.  
sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g.  
تَقْدَمُونَ, تَتْبَعُدُ, تَتَحَمَّلُ, تَتَكَسَّرُ, for تَقْدَمُونَ, تَبَاعَدُ, تَحْمِلُ, تَكْسَرُ  
[and necessarily تَتَابِعُ for تَتَابِعُ (*Faḥḥ* i. 130)—De G.]. These  
shortened forms are sufficiently distinguished by the fêthas of the  
prefixed تَ and of the second radical from the same persons in the  
active voice of the second and third forms (تُبَاعِدُ, تُكْسِرُ); and by  
the fêthā of the prefixed تَ from the same persons in the passive of C  
the second and third forms (تُبَاعَدُ, تُكْسَرُ).

113. Verbs of which the first radical is أ, و, ر, ي, ل, or ن, have  
no seventh form in classical Arabic, but use the fifth or eighth, or the  
passive of the first, instead. In the (so far as we know) solitary  
example of the seventh form from a verb beginning with ن,—namely  
انْمَسَ, to lie concealed,—the characteristic ن is united by tèsdid to  
the first radical.

REM. a. Some grammarians regard انْمَسَ as being of the eighth D  
form, by assimilation for انْمَسَ.

REM. b. In modern Arabic such forms as انْأَطَرَ, انْأَخَذَ (*Kamil*,  
p. 569, note i.), انْوَلَدَ, انْجَدَ, انْصَرَفَ, انْزَقَ, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh  
form often unites with it into مَر; as اِنْمَحَقَّ or اِنْمَحَقَّ from مَحَقَّ,

A *اِنْهَلَسَ*, *مَعَطَ* from *اِمْعَطَ* or *اِنْهَعَطَ*, *مَحَا* from *اِمْحَى* or *اِنْهَى*, *مَلَصَ* from *اِمْلَصَ* or *اِنْهَلَصَ*, *مَلَسَ* from *اِمْلَسَ*.

REM. These forms are sometimes assigned to the eighth form ;  
*اِمْتَرَطَ* for *اِمْتَحَى*, *اِمْتَحَى* for *اِمْحَى*, *اِمْتَحَقَ* for *اِمْتَحَقَ*, etc.

115. If the first radical be *ت* or *ث*, the characteristic *ت* of the eighth form unites with the initial *ت* into *تَت*, with the initial *ث* into *تَث* or *ثَث*. E.g. *اِتَّبَعَ*, for *اِتْتَبَعَ*, from *تَبَعَ*; *اِتَّارَ* or *اِتَّارَ*, for *اِتْتَارَ*, from *تَارَ*; *اِتَّرَدَ* or *اِتَّرَدَ* from *تَرَدَ*; *اِتَّغَرَّ* or *اِتَّغَرَّ* from *تَغَرَّ*.

B REM. The same assimilation is sometimes extended to the letter *س*, as *اِسْتَمَعَ*, for *اِسْتَمَعَ*, from *سَمِعَ*.

116. If the first radical be *د*, *ذ*, or *ز*, the characteristic *ت* of the eighth form is changed into *د*, which unites with an initial *د* into *دَد*, and with an initial *ذ* into *دَذ* or *ذَذ*. E.g. *اِذْجَرَ*, for *اِذْتَجَرَ*, from *زَجَرَ*; *اِذْتَرَى*, for *اِذْتَرَى*, from *دَرَى*; *اِذْتَرَكَ*, for *اِذْتَرَكَ*, from *دَرَكَ*; *اِذْتَادَ*, for *اِذْتَادَ*, from *زَادَ*; *اِذْتَعَى*, for *اِذْتَعَى*, from *دَعَا*; *اِذْخَرَ* or *اِذْخَرَ*, from *اِذْتَخَرَ*, from *دَخَرَ*; *اِذْكَرَ* or *اِذْكَرَ*, from *اِذْتَكَّرَ*, from *ذَكَرَ*; *اِذْزَعَ* or *اِذْزَعَ*, from *اِذْتَزَعَ*, from *ذَرَعَ*.

REM. a. Whether the form with *دَد* or *دَذ* is to be preferred, depends upon usage; for instance, *اِذْخَرَ* and *اِذْكَرَ* are preferable to *اِذْخَرَ* and *اِذْكَرَ*, but Lane gives in his Lexicon only *اِذْبَحَ*, *اِذْبَقَ*, and *اِذْبَرَى*. The unassimilated *اِذْذَكَرَ* is also said to occur, as well as *اِذْذَرَى*.

REM. b. Some grammarians extend this assimilation to the letter *ز*, as *اِزْدَانَ*, for *اِزْدَانَ*, from *زَانَ*.

REM. c. The letter *ت* is sometimes changed into *د* after an initial *ج*; e.g. *اِجْدَمَعَ*, *اِجْدَزَ*, *اِجْدَرَ*, instead of the usual *اِجْتَمَعَ*, *اِجْتَزَعَ*, *اِجْتَدَرَ*, from *جَمَعَ*, *جَزَعَ*, *جَدَرَ*.

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic **ا** is changed into **ط**, which unites with initial **ط** into **طط**, with initial **ظ** into **ظظ** or **ظط**, and occasionally with initial **ض** into **ضض**. E.g. **اَضْطَبَعَ**, **اَطْرَدَ**, **اَطْبَحَ**; **صَلَحَ**, **صَلَّى**, **صَفَا**, **صَبَغَ**; **اَضْطَلَعَ**, **اَضْطَلَى**, **اَضْطَلَعِ**, from **طَبَعَ**, **طَرَدَ**, **طَلَبَ**; **اَطْلَمَ**, **اَطْلَمَ**, or **اَغْطَلَمَ**, from **طَلَمَ**; **اَطْفَر**, **اِظْفَر**, **اِظْفَر**, from **طَفَر**; **اَضْطَرَبَ**, or **اَضْرَبَ**, from **طَرَبَ**; **اَضْطَجَعَ**, or **اَضْجَعَ**, from **طَجَعَ**; **اَضْطَرَّ**, **اَضْطَلَعَ**, from **طَرَّ**, **طَلَعَ**.

REM. a. The letter **ص** sometimes assimilates the following **ط**; B **اَضْطَبَّرَ**, etc. **اَصْلَحَ**, **اَصْلَى**, **اَصْفَى**, **اَصْبَرَّ**.

REM. b. From **اَضْجَعَ** the form **اَطْجَعَ** also occurs.

[117\*. If the second radical be **ت** the characteristic **ت** of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel **ا** is unnecessary and disappears. Thus for **اَسْتَرَّ** we may have **سَرَّ** or **سَرَر**; Imperf. **يَسْتَر**, **يَسْتَر**, or **يَسْتَر** or even **يَسْتَر** (with a furtive *kesra* to the first radical); Part. act. **مُسْتَر** (**مُسْتَر**); Inf. **سِتَار** (see § 202, C rem. a). Similar forms from verbs whose second radical is **د**, **ذ**, **ص** or **ط** occur (or are recorded as variants) in the Kōr'ān (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

#### 4. The Quadriliteral Verb.—Table IV.

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§ 69—72).

REM. a. The **ت**, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see § 112).

REM. b. As mentioned in § 45, rem. d, words like **هَرَّاقَ** (for **أَرَّاقَ**), *to pour out*, and **هَيَمَنَ**, *to believe*, are treated as quadrilaterals:

- A The latter is inflected exactly like قَطَرَ, but the former is irregular: Imperf. يُهْرِيقُ, Imperat. هَرِّقْ, Nom. act. هَرَّاقَةٌ, Perf. Pass. هُرِّقَ. The form أَهْرَاقُ, Imperf. يُهْرِيقُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, to obey, is sometimes shortened into اسْطَاعَ or اسْتَاعَ, Imperf. يُسْطِيعُ or يَسْتِيعُ, and then converted into اسْطَاعَ, Imperf. يُسْطِيعُ. [Also, in verse, we find مُسْطَارٌ for مُسْتَطَارٌ.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatæ* (y'y). The Arab grammarians name them اَلْفِعْلُ اَلْأَصْمُ, the solid verb, or اَلْفِعْلُ اَلْمُضَاعَفُ, the doubled verb.

120. They differ from other strong verbs in two points.

(a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèsdid. E.g. فَرَّ to flee, for فَرَرَ; شَقَّ to split or cleave, for شَقَّقَ; مَسَّ to touch, for مَسَسَ; شَمَّ to smell, for شَمِمَ; حَبَّ to become dear (to one), for حَبَّبَ; لَبَّ to become wise or intelligent, for لَبَّبَ.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. يَجَلَّ for يَجِلُّ, يَمْدُدُّ for يَمْدُلُ, يَفَرُّ for يَفِرُّ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمْدُدُّ, يَفَرُّ, لَبَّبْتُ, مَلَلْتُ, فَرَرْتُ.

REM. a. Transitive verbs of this class, of the form فَعَّلَ, have damma in the Imperfect, with the exception of six, which also admit kèsra; viz. بَتَّ to sever or separate entirely, make decisive or absolute, رَمَّ to repair, شَدَّ to make hard or firm, tie firmly, عَلَّ to

water (camels) a second time, *نَهَرَ* to spread abroad or divulge secretly, A *هَرَّ* to abhor, detest, Imperf. *يَهْتُ* or *يَهْتُ*, etc. One verb has only *kàsra*, viz. *حَبَّ* to love (instead of the common IV. *أَحَبَّ*), Imperf. *يَحِبُّ*.

REM. b. Uncontracted verbs of the forms *فَعَّلَ* and *فَعَّلَ* sometimes occur; as *صَكَكَ* to be knock-kneed or weak in the hocks, *مَشَّشَ* to have a swelling [splint] on the pastern (of a horse), *أَلَّلَ* to smell badly, *ضَبَّ* to abound in lizards (*ضَبٌّ*), *لَجَحَ* to be sore (of the eye), B *حَكَكَ* to have its hoof worn at the edges (of a horse, etc.); *لَبَّ* to be wise or intelligent, *دَمَّرَ* to be ugly, *شَرَّرَ* to be bad, *فَكَّكَ* to be silly, in one's dotage, *عَزَزَ* to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like *فَرَزَتْ*, *مَدَدَتْ*, *ظَلَلَتْ*, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to C the first radical; as, *رَدَّتْ*, *رَدَّنْ*, for *رَدَدَتْ*, *رَدَدَنْ*, *أَحَسَتْ* for *أَحَسَّتْ*, *ظَلَّتْ* or *ظَلَّتْ* for *ظَلَلَتْ*, *مَسَتْ* for *مَسَّتْ* (compare the Aramaic form *ܦܪܝܬܐ* for *ܦܪܝܬܐ*) [also *يَقْرَنَ* for *يَقْرُرَنَ*, *يُزِفَنَ* for *يُزِفَنَ* etc.\*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong *اِي*, as *قَصَيْتَ* for *قَصَصْتَ*, *اِسْتَسْرَيْتَ* for *اِسْتَسْرَرْتَ*, a form which is not uncommon in the fifth conjugation, as *اِسْتَسْرَيْتَ*, *اِسْتَسْرَيْتَ*, *اِسْتَسْرَيْتَ*, *اِسْتَسْرَيْتَ*, *اِسْتَسْرَيْتَ* D (compare in the Hebrew Imperf. *אִסְסַרְיָה* for *אִסְסַרְיָה*); or (b) the long vowel *اِ*, as *مَدَدَتْ* for *مَدَدَتْ* (compare in Hebrew *מִדְדָה*, where *ō = a*). The form described under 2 a is the usual one in modern Arabic, but in N. Africa *ai* becomes *i*, as *reddit* for *رَدَيْتَ*. Such forms as *أَحَسَيْتَ* for *أَحَسَّتْ* also occur.—Comp. Gr. p. 227 seq.

\* [See De Goeje, *Gloss.* to Ibn al-Fakih s.v. *رَفَّ*.]

A 121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fatḥa* or *kāsa*; in those that have *u*, it may be any one of the three vowels. E.g. يَعْضُّ or يَعْضُ, يَمَلُّ or يَمَلُ, for يَعْضُّ, يَمَلُّ; يَغْرِ or يَغِرُّ, يَحِبُّ or يَحِبُّ, for يَغْرِ, يَحِبُّ; يَمُدُّ, يَمُدُّ, or يَمُدُّ, يَمُدُّ, يَمُدُّ, for يَمُدُّ, يَمُدُّ\*.

B 122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as اِفْرِوْا, اِفْرِوْا, اِفْرِوْا. When the usual contraction takes place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say اِفْرِوْا, اِفْرِوْا, اِفْرِوْا—not اِفْرِوْا, اِفْرِوْا,—instead of اِفْرِوْا, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *l*; e.g. عَضِّ for اَعْضِّ, اَمُدُّ for اَمُدِّ, اِفْرِوْ for اِفْرِوْ.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رُدِّهِ (رُدِّهِ), عَضِّهِ (عَضِّهِ), but رُدِّهَا, عَضِّهَا, not رُدِّهَا, عَضِّهَا. In the *wayl* (§ 20) say رُدِّ الْقَوْمَ or رُدِّ الْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, D eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently فَرَّرَ, تَفَرَّرَ, اِفْرَرَّ, and اِفْرَرَّ, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

\* [The uncontracted forms are said to belong to the dialect of *Higāz*, the contracted to that of *Tamīm*, *Faḥ* ii. 566.—De G. Cf. *Sibawēh* ii. 443.]



REM. In the Passive some of the Arabs substituted *kèsra* for A damma, as حَلَّ for حَلَّ (contracted from حَلَّلَ), whilst others gave the vowel of the first radical a sound between those of *kèsra* and damma (technically called *al-šam*, giving the one vowel a scent or flavour of the other), as رَدَّ, رُدَّ, *riidda*, *šudda* (with the German *ü* or French *u*), instead of *rudda*, *šudda*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *ſeṭḥa* alone (§ 25, rem.). However, the uncontracted forms, B such as مَصَافَّة, يَمَادِدُ, يُسَابِبُ, شَاخَحَ, شَاقَقَ, حَاجَجَ, قَاصَصَ, سَارَرَ, مُصَافَجَةٌ, not unfrequently occur. Forms like فُورِرَ, تُفَوِّرُ, and اِفْرِيرَارُ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. اُذِلُّهُ for اُذِلَّهُ, اُقِلُّهُ for اُقِلَّهُ, the 1st pers. sing. Juss. of the fourth C form of ذَلَّ and قَلَّ.

### C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *ēlif* or *hēmza*, the weakest of the gutturals. These are called *verba hēmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A REM. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ی (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as رَأَى, وَقَى, أَوَى. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals (Verba Hèmzata).—Tables VI., VII., VIII.*

B 130. These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hèmzatae*). The following sections point out wherein they differ from the strong verbs.

131. If the ħlif with hèmza and ġezma, at the end of a syllable (ل), be preceded by one of the heterogeneous vowels đamma and kèsra, it is converted, after the đamma, into و with hèmza (ؤ); after the kèsra, into ی with hèmza (ئ). Hence بُرِئْتُ for بُرَأْتُ, 1st pers. sing. Perf.

C Pass. of بَرَأَ; يُوَكِّرُ for يَأْكُرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَكَّرَ; دَنُوْتُ and شَنَيْتُ for دَنَأْتُ and شَنَأْتُ, 2d pers. sing. masc. Perf. Act. of دَنُوْ and شَنِئُ, for دَنَأَ and شَنَأَ (see § 133).

132. The و and ی represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel\*.

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\* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when *hèmza* is expressed by ؤ, ئ or by ء alone without a *kursī*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as ء. It is known

The hèmza is retained, not only to show their origin from *أ*, but also to A remind us that the syllables *وُ* and *يُ* are not to be confounded in pronunciation with *و*, *ū*, and *ي*, *ī*. The damma and kèsra remain short, whilst *وُ* and *يُ* are pronounced like *أ* itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as *دَنُوْ*, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as *سُنِتْ*, *sunī'-ta*, not *sanī-ta*).

REM. a. In modern Arabic, hèmza in the middle and at the B end of words has so completely disappeared, that *وُ* and *يُ*, when preceded and followed by vowels, become *و* and *ي*; except when the former has damma (*وُ*) and the latter kèsra (*يُ*), as explained in §§ 133-4. The modern Arab also pronounces *وُ* and *يُ* like the long vowels *و* *ū* and *ي* *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [تَخْفِيفُ الْهَمْزَةِ § 17, b, rem. b]; and hence the custom, at the present day, of resolving the verba C tert. rad. hèmzatæ into verba tertice *yā*, as *قَرَأَ* for *قَرَى* to read, *قَرَأْتُ* for *قَرَأْتُ*, *يَقْرَأُ* for *يَقْرَى*. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hīgāz in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Kōr'ān, which was originally written down in the D Hīgāz in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote *جاك*, *جيت*, *بوس* because they said *ba'usa*, *gi'ta*, *ga'aka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *gi'ta*, *ga'aka* and this was expressed, without touching the old consonants, by writing *جَاءَ*, *جِئْتُ*, *بَوُسْتُ*. Rules for writing hèmza as *وُ*, *يُ* or *ء* are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'ān.]

- A REM. b. The hêmza gèzmatum over و and ي falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, b, rem. b). Hence ايسِرْ, not ايسِرْ, Imperat. of اَسَرْ; ايدَنْ, not ايدَنْ, Imperat. of اَدَنْ; اومَلْ, not اومَلْ, Imperat. of اَمَلْ; اوتِمِرْ, not اوتِمِرْ, 3d pers. sing. Perf. Act. VIII. of اَمَرْ; اوتِمِنْ, not اوتِمِنْ, 3d pers. sing. Perf. Pass. VIII. of اَمِنَ, all with êlif
- B conjunctionis (هَمْزَةُ الْوَصْلِ); اومِنْ, not اومِنْ, 3d pers. sing. Perf. Pass. IV. of اَمِنَ; ايمانْ, not ايمانْ, Infin. IV. of اَمِنَ; اوتِرْ, not اوتِرْ, 1st pers. sing. Imperf. Act. IV. of اَتَرْ, all with êlif separationis (هَمْزَةُ الْفَتْحِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the wasl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or فَ, and, it is usually rejected; as
- C واْتِمِرُوا, واْتِمِرُوا (from اِيتِ, Imper. of اَتَى to come), فَاْتِمِرُوا, فَاْتِمِرُوا. In other cases it is retained, and the radical hêmza is left in its altered form (وِ, يُ); as فَاْتَمَزَتْ fā'tazarat, بَعْدَ اِتِّلَافٍ ba'da'tilāfin, اَلَّذِي اَلْهَدَى اَتَيْنَا al-ladī al-hudātinā, يَأْكُلُ يَقُولُ yakūlū'dan, اَلَّذِي اَلْهَدَى اَتَيْنَا (also written اَلَّذِي اَتَيْنَا) illaditumina. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. al-hudatinā, yakūlūdan, illaditumina (as if written اَلْهَدَاتِنَا, يَقُولُونَنَ, اَلَّذِيْتِنَا).
- D REM. c. اُ is always retained after fêṭḥa in the ancient language, as يَأْسِرْ; but in modern Arabic it passes into the êlif of prolongation, as يَأْمُرْ, يَأْكُلْ, for يَأْمُرْ, يَأْكُلْ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. a) such variations as يَلْتَكُمُ for يَلْتَكُمُ Sūra xlix. 14.] Those who used the form تَعْلَمُ (see § 94, rem. c) also said تَتِمُّ for تَتِمُّ, from اَتِمَّ.

**133.** In the same way, **أ** passes into **ؤ** or **ئ**, when it is pronounced **أ** with **ḍamma** or **kèra** and preceded by **fèṭḥa**, or with **fèṭḥa** and preceded by **ḍamma** or **kèra**; and into **ئ**, when it is pronounced with **kèra** and preceded by **ḍamma** (see § 17, b). E.g. **بَوَسَ**, for **بَأَسَ**, *to be brave*; **يَلَاثِرُ**, for **يَلَامُ** or **يَلِإِمُ**, *it agrees with*, Imperf. III. of **لَامَ**; **دَنُوْ**, for **لَامَ**, *agree with, be reconciled to*, Imperat. VIII. of **لَامَ**; **دَنَا**, *to be mean, worthless*; **يُوَثِّرُ**, for **يُأَثِّرُ**, *an impression is made*, Imperf. Pass. II. of **أَثَرَ**; **اِثْتَامَ**, for **اِثَامَ**, Infin. VIII. of **لَامَ**; **سُئِلَ** *he B was asked*, for **سَالَ**, Perf. Pass. of **سَالَ**; **لُوْثِرَ** *peace is made (between them)*, for **لُوَامَ**, Perf. Pass. III. of **لَامَ**.

REM. At the end of a word, **أ**, pronounced with **ḍamma** and preceded by **fèṭḥa**, is usually left unchanged; as **يَهْنَأُ**, **قَرَأُ** from **يَقْرَأُ**; **يَهْنَأُ** from **يَهْنَأُ**, **يَقْرَوُ** from **يَقْرَوُ**, Imperf. Pass. II. of **بَرَى**, instead of **يَقْرَوُ**. But the latter form is commonly used before the accusative suffixes, as **يَقْرَوُهُ**.

**134.** Finally, **أ** pronounced with **ḍamma** or **kèra** (**أ** or **إ**), becomes **ؤ** or **ئ** at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. **يَبْئُسُ**, for **يَبْأُسُ**, Imperf. of **بَوَسَ**; **مَسْأُولٌ**, for **مَسْأُولٌ**, Pass. Particip. of **سَالَ**; **يَنْثِرُ**, for **يَنَامُ**, Imperf. of **نَامَ**, *to groan, to twang*; **يَلْثِمُ**, for **يَلَامُ**, *he acts stingily and meanly*, Imperf. IV. of **لَوْمَ**; **اِسْتَلْثِمَ**, *put on armour*, Imperat. X. of **لَامَ**.

REM. **أ** at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. **اِثَارَ**, **اِثَرَ**. D

**135.** At the beginning of a word, if an **êlif** productionis follows the radical **أ**, the two **êlifs** are combined into one, which is written either with **mèdda** alone, or with **mèdda** accompanied by a **hèmza** to the right of the **êlif**, or sometimes with **hèmza** and a perpendicular **fèṭḥa** (see § 6, rem. a); as **أَمَرَ**, **أَمَرَ**, or **أَمَرَ**, for **أَمَرَ**, *to consult*, III. of

A **أَمَرَ** *to order*. The same thing takes place when a radical **أ** with *gèzma* (**أ**) is preceded by an *êlif hèmzatum* with *fèṭḥa* (compare § 132, rem. *b*) ; as **أَثَرَ**, **أَثَّرَ**, or **أَثَر**, for **أَثَّرَ**, *to prefer*, IV. of **أَثَرَ**. In old Mss. we often find **أَثَرَ**, **أَمَرَ**.

**136.** In a more modern stage of the language, *êlif hèmzatum* with *fèṭḥa* passes into **و**, when preceded by *fèṭḥa* and followed by an *B êlif* of prolongation (compare § 17, *b*, rem. *b*) ; as **تَأَمَّرُوا**, for **تَأَمَّرُوا** or **تَأَمَّرُوا**, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of **أَمَرَ** ; **تَوَاحَيَا**, for **تَأَخَيَا** or **تَأَخَيَا**, *the two became intimate friends*, from **أَخَا** (for **أَخَوَا**).

REM. The same change sometimes takes place even with the initial *êlif* of the third form ; as **وَأَخَى** *to be intimate with*, **وَأَزَى** *to be opposite or parallel to*, **وَأَسَى** *to console*, **وَأَكَلَ** *to eat along with*, C for **أَخَى**, etc. It commenced, of course, in the Imperf. and the *Nomina agentis* and *actionis*, where, according to § 17, *b*, rem. *b*, **و** took the place of **و** ; as **مُوَاسَى**, **مُوَاسَى**, and **مُوَاسَاةً**.

**137.** The verbs **أَخَذَ** *to take*, **أَمَرَ** *to order*, and **أَكَلَ** *to eat*, reject the first radical in the Imperat., making **خُذْ**, **مُرْ**, and **كُلْ**.

**138.** When preceded by **و** or **ف**, and, the Imperative **مُرْ** generally recovers its radical *êlif*, **وَأْمُرْ** or **وَمُرْ** ; but not so **خُذْ** and **كُلْ**, D which make only **وَخُذْ**, **فَكُلْ**. For the rule as regards other verba prim. rad. hèmz., see § 132, rem. *b* ; and on the Imperative of **أَتَى**, *to come*, see also § 175, rem. *a*.

**139.** The first radical of **أَخَذَ** is assimilated in the eighth form to the characteristic **ت** of that form ; **أَتَّخَذَ**, for **إِتَّخَذَ** (§ 132, rem. *b*), *to take for oneself*.

REM. *a*. The same assimilation sometimes takes place in **أَثَرَ**, *to put on one the article of dress called 'izâr*, and **أَجَرَ**, *to give wages*, which makes **إِتَثَّرَ** or **إِثَثَّرَ**, *to put on an 'izâr*, and **إِتَجَّرَ** or **إِثَجَّرَ** *to*

give alms, to receive wages; still more rarely in أَمِنَ, to be safe, A اِتَّمَنَ, for اِيَتَمَنَ, to trust or confide in, and أَهَلَ, to marry, اِتَّهَلَ, for اِيَتَّهَلَ, do.—The tenth form of أَخَذَ may also lose its êlif and be written اسْتَخَذَ.

REM. b. From the above assimilated forms are derived the secondary radicals تَخَذَ, to take, and تَجَرَ, to trade (see § 148, rem. b). Compare in Syriac ܬܚܕܐ, ܬܚܝܬܐ, ܬܚܝܬܐ; and with B ܬܚܕܐ, ܬܚܝܬܐ, if from the rad. ܬܚܕܐ.

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. و et ي (§ 149, etc.), and take an êlif of prolongation instead of the radical hèmza with fêṭha. This is particularly the case with the verb سَأَلَ to ask, which has سَأَلَ for سَأَلَ, 2d pers. sing. m. سَلْتِ [not سَلْتِ], سَأَلَ for يَسْأَلُ, يَسْأَلُ for يَسْأَلُ, سَلْ for اِسْأَلْ (Imperat.), Perf. Pass. سِيلَ.—Sometimes the êlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. يَسْأَلُ C for يَسْأَلُ, from سَأَلَ; يَرَأَى for يَرَأَى, from رَأَى to see; أَلَكْ to send, for أَلَكْ, whence مَلَكْ, for مَلَأَكَ, an angel (ܡܠܐܬܐ).

REM. a. The Imperative سَلْ makes in the fem. سَلِي, du سَلَا, plur. سَلُوا, not سَالِي, etc. When preceded by وَ and ف, we may say وَاسْأَلْ or وَسَلْ, فَاسْأَلُوا, فَسَلُوا (§ 21, d, rem. b), or فَسَلُوا.

REM. b. The elision of the êlif occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

## 2. Verbs which are more especially called Weak Verbs (§ 128, b).

141. These likewise fall into three classes, according as the letter و or ي is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. و et ي).

- A A. Verbs of which the First Radical is و or ي (verba primæ rad. و et ي).—Table IX.

142. Those verbs primæ rad. و, which have *kàra* as the characteristic vowel of the Imperf. and Imperat., reject the و in these forms. E.g. *وَلَدَ* to bear children, Imperf. يَلِدُ for يُولِدُ, Imper. لِدْ for اِلِدْ (اُولِدْ); وَعَدَ to promise, Imperf. يَعِدُ for يُوْعِدُ, Imper. عِدْ for اِيعِدْ (اُوْعِدْ).

- REM. a. Eight verbs primæ rad. و, of the form فَعِلْ, have in the Imperf. يَفْعَلُ instead of يَفْعُلُ (contrary to the rule laid down in § 92), and hence elide their first radical; وَثِقَ to trust or confide in, يَثِقُ; وَرِثَ to inherit, يَرِثُ; وَرَعَ to abstain from (what is unlawful), يَرَعُ; وَرَمَ to swell, يَرُمُ; وَرَى to be firm and hard (of fat), يَرِي; وَفَى to be in good condition and handsome, يَفَى; وَلَّى to be near, to be in charge of, يَلِي; وَمَى to love, يَمِي. Of these وَرَعَ has also dialectically the form يَوْرَعُ, and a few more admit both forms; e.g. وَجَرَ to be angry with, full of hatred of, يَجَرُ, يَوْجَرُ; وَغَرَ to be rough and broken (of ground), يَغَرُ, يَوْغَرُ; وَغَرَ to be hot, angry, يَغَرُ, يَوْغَرُ; وَلَهُ to be stupefied with grief, to be melancholy, يَلَهُ, يَوْلَهُ; وَهَلَ to be cowardly, to forget, يَهَلُ, يَوْهَلُ.

- REM. b. The Imperat. عِمْر in the phrases عِمْرٌ صَبَاحًا good morning! عِمْرٌ مَسَاءً good evening! seems to come from وَعَمْرُ, but is in reality from نَعِمْر, Imperf. يَنْعِمِرُ, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs [D], which is so common in Heb. and Aram.

143. But those verbs primæ rad. و, which have *fèṭḥa* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E.g. وَجَلَ or اِجْجَلَ to be afraid, يَوْجَرُ or اِجْجَلُ; اِجْجَلَ to be in pain, يَوْجَعُ; وَجَلَ to stick



in the mud, يَوْحَلُ; وَيَقُ to perish, يَوْبَقُ; وَيُؤُ to be visited by the mur- A  
rain, يَوْبُو; وَيَلُ to be unwholesome or insalubrious, يَوْبُلُ; وَيُؤُ to be  
clean and fair, يَوْبُو. The same is the case with those verbs which  
are at once primæ rad. و and mediæ rad. geminatæ; as وَدَّ (for دَوَدَ) to  
love, يَوْدُ for دَوْدَ, يَوْدُ for دَوْدَ.

REM. In verbs primæ rad. و, of which the second and third  
radicals are strong, and in which the Imperf. has fetha, some Arabic  
dialects change the و into ا or ي. E.g. يَوَجَلُ and يَجَلُ, for يَوَجَلُ, B  
from وَجَلُ, to be afraid; يَجَعُ and يَجَعُ or يَجَعُ, for يَوَجَعُ, from  
وَجَعُ, to be in pain; يَهْمُ and يَهْمُ, for يَوَهْمُ, from وَهْمُ, to make  
a mistake. Others even use the forms يَجَلُ, يَجَعُ, and يَهْمُ.

144. In a few verbs, of which the eight following are those that  
most commonly occur, the initial و is dropped in the Imperf. and  
Imperat., notwithstanding that the characteristic vowel of these forms C  
is fetha.

وَدَّعَ to let alone,	يَدَّعُ,	دَّعَ.
وَذَرَ to let alone,	يَذَرُ,	ذَرَ.
وَزَعَ to restrain,	يَزَعُ,	زَعَ.
وَسَعَ to be wide or spacious,	يَسَعُ,	سَعَ.
وَضَعَ to put down or place,	يَضَعُ,	ضَعَ.
وَطَأَ to trample upon,	يَطَأُ,	طَأَ.
وَقَعَ to fall,	يَقَعُ,	قَعَ.
وَهَبَ to give,	يَهَبُ,	هَبَ.

D

REM. a. The reason why the و is elided in these verbs probably  
is, that the fetha of the Imperf. and Imperat. owes its existence  
only to the fact of the second or third radical being in each case a  
guttural or semiguttural (ر).

REM. b. وَدَّعَ and وَذَرَ are not used in the Perf.

A

**B**

14

c

D

to

REM. α. Sometimes, however, although many grammarians disapprove of it, و and ی are not assimilated to the ت, but pass after fetha, damma, and kësra, into the homogeneous letters of prolonga-

tion, ا, و, ی. E.g. اَوْتَصَلَ for اِتَّصَلَ (§ 145), A  
اَوْتَسَرَ for اِتَّسَرَ (§ 147), in the Perf.; يَأْتِصِلُ for  
يَتَّسِرُ, يَوْتَعِدُ for يَتَّعِدُ, يَوْتَسِرُ for يَتَّسِرُ, in the Imperf. Compare  
§ 139, and rem. a.

REM. b. From these assimilated forms are derived secondary  
radicals; such as تَجَهَّ to turn oneself towards, to face; تَخِمَّ to suffer  
from indigestion; تَسَّعَ to be wide or spacious; تَقَى to fear (God);  
تَلَدَّ to be born in one's house (of a slave), to be hereditary, inherited, B  
or long possessed; تَكَلَّ to rely upon; تَلَّهَ to be stupefied by grief, to  
be melancholy; تَلَّا, or تَلَّى, to follow; and in the fourth form, أَتَكَّأَ  
to make one lean, to prop him up; أَتَلَجَّ to insert; أَتَهَّمَّ to suspect a  
person. Compare § 139, rem. b.

REM. c. For the inflection of verbs of this class in the cognate  
languages, see *Comp. Gr.* p. 234 seq.

B. *Verbs of which the Second Radical is و or ی (verba* C  
*mediæ radicalis و et ی).—Tables X.—XIII.*

149. *Verba mediæ rad.* و *et* ی (called by the Arab grammarians  
الْفِعْلُ الْأَجْوْفُ, the hollow verb) differ from strong verbs only in the  
first, fourth, seventh, eighth, and tenth forms. The following sections  
indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one,  
the vowel of the second radical is thrown back upon the first, and the  
و or ی is changed into that letter of prolongation which is homogeneous D  
to the vowel that the first radical has now assumed. E.g.

يَقُولُ, he says,	becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, he goes,	„	يَسِيرُ, do.
يَخَوْفُ, he is afraid,	„	يَخَافُ, do.
يَهَبُ, he is afraid,	„	يَهَابُ, do.
يُقُولُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلَيِّنُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوِمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	أَلِينُوا, <i>soften,</i>	„	أَلِينُوا, do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	أَلَانَ, <i>he softened,</i>	„	أَلَانَ, do.
B	يَسْتَقِيمُ, <i>he stands upright,</i>	„	يَسْتَقِيمُ, Imperf. Act. X.
	أُسْتُلِيَ, <i>he was thought gentle,</i>	„	أُسْتُلِيَ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *اَ*, *يَ*, *وَ* are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for يَقُولُ	(يَقُولُ), Jussive Act. I.
	يَسِرُ „ يَسِيرُ	(يَسِيرُ), do.
	يَخْفُ „ يَخَافُ	(يَخَافُ), do.
	يُقَلُ „ يُقَالُ	(يُقَالُ), Jussive Pass. I.
	يُقِمُ „ يُقِيمُ	(يُقِيمُ), Jussive Act. IV.
	أَقِلُ „ أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُ „ أَقِيمُ	(أَقِيمُ), do.
D	أَقَمْتُ „ أَقَامْتُ	(أَقَامْتُ), 2d p. sing. m. Perf. Act. IV.
	أَقَدْتُ „ أَقِيدْتُ	(أَقِيدْتُ), do. Pass. IV.
	أُسْتُلِنْتُ „ أُسْتُلِنْتُ	(أُسْتُلِنْتُ), do. Pass. X.
	أَقَمْنَ „ أَقَامْنَ	(أَقَامْنَ), 3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ „ أَقِيمْنَ	(أَقِيمْنَ), 2d p. plur. f. Imperat. IV.

REM. يَكُنُ for يَكُونُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

**152.** In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic *ا* (see §§ 98 and 122). E.g.

قُلْ	أَقُلْ	أَقُولْ	becomes successively	أَقُولْ	قُلْ
سِرْ	أَسِرْ	أَسِيرْ	„	أَسِيرْ	سِرْ
خَفْ	أَخَفْ	أَخَافْ	„	أَخَافْ	خَفْ
هَبْ	أَهَبْ	أَهَابْ	„	أَهَابْ	هَبْ
قُولُوا	...	أَقُولُوا	„	أَقُولُوا	قُولُوا
سِيرُوا	...	أَسِيرُوا	„	أَسِيرُوا	سِيرُوا
خَافُوا	...	أَخَافُوا	„	أَخَافُوا	خَافُوا
هَابُوا	...	أَهَابُوا	„	أَهَابُوا	هَابُوا

B

**153.** If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the *و* or *ی* of the middle syllable is changed into *êlif productionis*, without any regard to the nature of the vowel that accompanies it. C  
E.g.

قَوْمَ	becomes	قَامَ	Perf. Act. I.
خَوْفَ	„	خَافَ	do.
طَوَلَ	„	طَالَ	do.
سِيرَ	„	سَارَ	do.
هَبَ	„	هَابَ	do.
انْقَوَدَ	„	انْقَادَ	Perf. Act. VII.
يَنْقَوُدُ	„	يَنْقَادُ	Imperf. do.
اِقْتَوَدَ	„	اِقْتَادَ	Perf. Act. VIII.
اِزْدَيْدَ	„	اِزْدَادَ	do.
يَزْدِيدُ	„	يَزْدَادُ	Imperf. do.

D

REM. The forms *زِيلَ* and *كَيْدَ* are mentioned as being dialectically used instead of *زَالَ* (for *زَيْلَ*), *to cease*, and *كَادَ* (for *كَوَدَ*), *to be near or on the point of*.

- A 154. But if the vowel of the first syllable be *ḍamma*, and the و or ی is accompanied by *kèsa*, the *ḍamma* is elided and the *kèsa* substituted in its place, in consequence of which the و or ی becomes *y* productionis. E.g.

	قُولَ	becomes	(قُولَ)	قِيلَ, Perf. Pass. I.
	سِيرَ	„	(سِيرَ)	سِيرَ, do.
	أُسْتُوقَ	„	(أُسْتُوقَ)	أُسْتُيِقَ, Perf. Pass. VIII.
B	أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ, do.

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سِيَقَ (سوق), غِيَضَ (غيض), and the like, some Readers of the Kōrān give the vowel *i* an *إِشْمَامُ الْقَصِيرِ*, a scent or flavour of the *u*-sound (حَرَكَتُهُ بَيْنَ الْقَصِيرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüllen* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *gūḍa*.

- C REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ی, and changing those letters into *y* productionis; as قُولَ (for قُولَ), (قُولَ, قُولَ), (قُولَ, قُولَ), (قُولَ, قُولَ). The verb سَالَ, for سَالَ (see § 140), is said to admit of the forms سِيلَ, سِيلَ, *sūla*, and سُولَ.

- D REM. c. In forms like أُخْتِيرَ, أُسْتُيِقَ, some assimilate the vowel of the prosthetic *ḥlif* to the following *i*, أُخْتِيرَ, أُسْتُيِقَ, pronouncing *i* or *ü*.

155. If the first radical has *fetha* and the third is without a vowel, three cases arise.

(a) The second radical is و or ی with *fetha*. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the *fetha* of the first radical into *ḍamma*, if it was و, and into *kèsa*, if it was ی. E.g.

قُمْتَ	for قَوْمْتَ	2d pers. sing. m. Perf. Act. I.
سَرْتَ	„ سَيْرْتَ	do.

(b) The second radical is و with damma or ی with kèsra. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fetha of the first radical into the homogeneous vowel. E.g.

طَلْتُ for طَوَلْتُ, 2d pers. sing. m. Perf. Act. I.

هَبْتُ „ هَيَّيْتُ, do.

(c) The second radical is و with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel i suffices to change the fetha of the first radical into kèsra. E.g. B

خَفْتُ for خَوَلْتُ, 2d pers. sing. m. Perf. Act. I.

مَتَّ „ مَوَتَ (مَوْتُ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ی productionis (§ 154) is shortened into kèsra, according to § 25. E.g.

بَغْتُ for بَيَّغْتُ (بُيِّغْتُ), 2d pers. sing. m. Perf. Pass. I.

لِمْتُ „ لَيِّمْتُ (لُومْتُ), do. C

أَسْتَقْتُ „ أَسْتَقْتُ (أُسْتُقْتُ), do. VIII.

REM. a. In verbs *mediæ rad.* ی, and in those *mediæ rad.* و of the form فَعَلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بَغْتُ for بَيَّغْتُ (§ 155, a) and بَغْتُ for بَيَّغْتُ (§ 155, c).

REM. b. Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., D say in the 1st and 2d persons *kūltu*, *bū'tu*, etc.; whilst those who prefer فَوَلَ, فَوَعْ, say فُلْتُ, فُعْتُ. [The prophet himself in the *hadīth al-wahy* says فُهِلْتُ.—De G.]

157. Most *verba mediæ rad.* و take damma, and most *verba mediæ rad.* ی kèsra, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَلَ), to move away, comes يَزُولُ (يَزُولُ); from نَالَ (نَوَلَ), to give in a present, يَنُوءُ (يَنُوءُ); from طَالَ (طَوَلَ), to be long, يَطُولُ (يَطُولُ); from زَانَ (زَيْنَ), to adorn, يَزِينُ (يَزِينُ); from سَارَ (سَمَرَ),

- A *to go*, *يَسِيرُ* (*يسير*). But in some, which are of the form *فَعِلَ*, the Imperf. takes fetha (§ 92); e.g. from *زَالَ* (*زيل*), *to cease*, comes *يَزَالُ* (*يزال*); from *نَالَ* (*نال*), *to get, obtain*, *يَنَالُ* (*ينال*); from *شَاءَ* (*شئ*), *to wish*, *يَشَاءُ* (*يشئ*); from *خَافَ* (*خوف*), *to fear*, *يَخَافُ* (*يخوف*); from *نَامَ* (*نوم*), *to sleep*, *يَنَامُ* (*ينوم*). *مَاتَ*, *to die*, has usually the form *مُتَّ* (for *مَوْتُ*, *موت*, Heb. *מת*, Syr. *ܡܬܐ*) in the Perfect, and *أَمُوتُ* (Heb. *מוּת*, Syr. *ܡܬܡܐ*) in the Imperfect, though *مُتَّ*, *يَمُتُ*, and B also *يَمِيتُ*, are mentioned by the lexicographers.

158. In verba mediæ rad. *و* et *ي*, of which the third radical is *ت* or *ن*, these letters combine with an initial *ت* or *ن* in the pronominal suffixes so as to form *ت* and *ن*. E.g. *مُتَّ*, *مُتَّ*, for *مُتَّ*, *مُتَّ*, from *مَاتَ* (*موت*) *to die*; *بُتَّ*, for *بُتَّ*, from *بَاتَ* (*بيت*) *to pass the night*; *صُنَّ*, for *صُنَّ*, and *يَصُنَّ*, for *يَصُنَّ*, from *صَانَ* (*صون*) *to guard*; *بُنَّا*, for *بُنَّا*, and *يَبْنِي*, for *يَبْنِي*, from *بَانَ* (*بين*) *to be separate*. See § 90, rem. *a, b, c*.

159. In the Passive of the third and sixth forms of verba med. rad. *و*, the *و* productionis (§ 108) does not coalesce with the second radical into *و*, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (*قُولَ* and *تُقُولَ*). Hence we write *قُوُولَ*, *تُقُوُولَ*, not D *قُولَ*, *تُقُولَ*. For the same reason, no coalition takes place in the same forms of verba mediæ rad. *ي*, which are always written, for example, *تُبُويعَ* and *تُبُويعَ*. See § 11, rem. *a*.

160. Some verba mediæ rad. *و*, and a few mediæ rad. *ي*, of the form *فَعِلَ*, are inflected throughout like strong verbs; as *أَوْدَ* *to be curved or bent*, Imperf. *يَأْوُدُ*; *سَوَدَ* *to be black*, Imperf. *يَسْوَدُ*, IV. *أَسَوَدَ*; *عَوَرَ* *to be one-eyed*, Imperf. *يَعْوَرُ*, IV. *أَعَوَرَ*; *صَوَفَ* *to be woolly*, Imperf.



يُصَوِّفُ; حَوَّلَ to squint, Imperf. يَحْوُلُ, IV. أَحْوَلَ; عَوَزَ to be wanting, A Imperf. يَعُوزُ, IV. أَعُوَزَ; صَدَّ to have a particular disease (صَدْدٌ, the glanders), said of a camel, Imperf. يَصْدُدُ; جَدَّ to have a long, slender neck, Imperf. يَجِدُّ; غَدَّ to be tender and flexible, Imperf. يَغْدُدُ; هَيْفَ to have a slender waist, Imperf. يَهْيِفُ.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. أَثَوَّبَ or أَثَوَّبَ, to reward, from ثَابَ to return; أَرَوَّحَ or أَرَوَّحَ, to perceive the smell or odour of a B thing, from رَاحَ do.; أَغَامَرُ or أَغَمِرُ, to be cloudy, from غَامَرَ do.; أَخَالَ or أَخَالَ, to watch a rain-cloud, from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اجْتَوَرَا to be neighbours, from the rad. جَارَ; اِرْتَدَوْا to pair, to marry or intermarry, from the rad. رَاجَ; اِعْتَوَرَا to borrow, from the rad. عَارَ; اِعْتَوَنَا to help one another, C from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اسْتَجَابَ or اسْتَجَوَّبَ, to give an answer, grant a prayer, from the rad. جَابَ; اسْتَصَابَ or اسْتَصَوَّبَ, to consider right, from the rad. صَابَ; اسْتَقْوَسَ to be bent with age, from قَوْسٌ a bow; اسْتَنَوَّقَ to become like a D she-camel (نَاقَةٌ). Similarly, from verba med. rad. ی, اسْتَشَبَّهَ to become like a he-goat (تَيْسٌ); اسْتَفْهَلَ to become like an elephant (فِيلٌ).

REM. a. On اسْطَاعَ or اسْتَاعَ, shortened from اسْتَطَاعَ, to obey, to be able to do, X. of طَاعَ, and on the secondary أُسْطَاعَ, see § 118, rem. b.

REM. b. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ی, see §§ 240-1.

REM. c. For the inflection of verbs י"י and י"י in Hebrew and Aramaic see Comp. Gr. p. 242 seq.

- A C. Verbs of which the Third Radical is و or ی (*verba tertiæ radicalis* و *et* ی; *الفعل الناقص* the defective verb).—Tables XIV.—XVIII.

164. These verbs are of five kinds; namely:—

(a) Verba tertiæ rad. و of the form *فَعَلَ*; as *غَزَا* to make a foray or raid, for *غَزَوْا* (§ 167, a, β, a).

(b) Verba tertiæ rad. ی of the form *فَعَلَ*; as *رَمَى* to throw, for *رَمَى* (§ 167, a, β, a).

- B (c) Verba tertiæ rad. و of the form *فَعِلَ*; as *رَضِيَ* to be pleased with, for *رَضَوْا* (§ 166, a).

(d) Verba tertiæ rad. ی of the form *فَعِلَ*; as *خَزِيَ* to be ashamed.

(e) Verba tertiæ rad. و of the form *فَعَّلَ*; as *سَرَّوْا* to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

- (a) The third radical maintains its power as a consonant between the vowels *ā—ā* (وَا, يَا), *ū—ā* (وَا, يَا), *ū—ā* (وَا, يَا), *ī—ā* (يَا, يَا), *ī—ā* (يَا, يَا); as also when the preceding syllable ends with a consonant. E.g. *غَزَوْا*; *تَرْمِيَانِ*, *تَرْمِي*, *رَضِيَا*, *رَضِيَ*; *يَغْزَوَانِ*, *يَغْزَوْا*, *سَرَّوْا*, *سَرَّوَتْ*; *رَمِيَا*, *رَمِيَا*, *رَمِيَا*. The letter و between the vowels *ī—ā* (وَا) and *ī—ā* (وَا) always passes into ی; as *رَضِيَ*, *رَضِيَ*, for *رَضَوْا*. The letter ی is never found between the vowels *ū—ā*, *ū—ā*.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been *رَمِيَتْ*, *غَزَوَتْ*, *رَمِيَتْ*, *غَزَوَتْ*, etc., after the analogy of *رَضِيَتْ*, *خَزِيَتْ*, and *سَرَّوَتْ*; but the Arabs followed in the sing. the masc. forms *رَمَى*, *غَزَا* (§ 167, a, β, a), and, not being able to say *غَزَاتِ* and *رَمَاتِ* or *رَمِيَتْ* (§ 25), they substituted *غَزَتْ* and *رَمَتْ*. In the dual, on the other hand, where they

might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. A in adopting غَزَتَا and رَمَتَا. The form رَمَاتَا is said to occur dialectically, but is condemned by the grammarians.

(b) The third radical is elided between a short vowel and the long vowels ī and ū, and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely ُو into ُو, as سَرُوا for سَرُوا, يَغْزُوا for يَغْزُوا and يَغْزُون for يَغْزُون; ِيُو into ِيُو, as رَضُوا for رَضُوا and يَرْمِيُون for يَرْمِيُون and يَرْمِيُون; ِيُو into ِيُو, as اِغْزِي for اِغْزِي and تَغْزِي for تَغْزِي and تَغْزِين for تَغْزِين; اِرْمِي for اِرْمِي and تَرْمِي for تَرْمِي and تَرْمِين for تَرْمِين.

REM. The 2d pers. sing. fem. Imperat. اِغْزِي may be pronounced either 'uǧzī, with the pure sound of the u (as in the masc. 'uǧzu), or 'uǧzī, with the إِشْمَام (see §§ 123, rem., and 154, rem. a), owing to the influence of the ī in the second syllable.

β. Into a diphthong; namely ُو into ُو, as غَزُوا for غَزُوا; ِيُو into ِيُو, as رَمُوا for رَمُوا and يَرْمِيُون for يَرْمِيُون and يَرْمِيُون; ِيُو into ِيُو, as اِغْزِي for اِغْزِي and تَغْزِي for تَغْزِي and تَغْزِين for تَغْزِين; اِرْمِي for اِرْمِي and تَرْمِي for تَرْمِي and تَرْمِين for تَرْمِين.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوْتُ = فَعَلْتُ, or after dropping a short vowel, as in يَرْمِي for يَرْمِي. Hence arise the following cases.

(a) a. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (ـُ or ـِ), و and ی become letters of prolongation, that is to say, ُو uw and ِي iy pass into ُو ū and ِي ī. E.g. سَرَوْتُ for سَرَوْتُ, حَزَبْتُ for حَزَبْتُ, رَضِيْتُ for رَضِيْتُ (from رَضُو for رَضُو, according to §§ 166, α, and 168).

- A (b) If the preceding vowel be heterogeneous (—), it forms with و and ی the diphthongs وَ and يَ. E.g. غَزَوْتُ, *gazawta*, for *gazawta*; رَمَيْتُ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (وَ for وَ, يَ for يَ and يَ for يَ, وَ for وَ, يَ for يَ), it is vocalised in three different ways.

- (a) وَ *aw* and يَ *ay* become *ā*, but for the sake of distinction we write اَ for *aw*, and يَ (§ 7, rem. b) for *ay*. E.g. غَزَا for غَزَوُ, يَرَمَى for يَرَمَى, يَغْزَى for يَغْزَى and يَغْزَى, يَرْمَى for يَرْمَى and يَرْمَى.
- (b) وَ *uw* becomes وَ *ū*; as يَسْرُو, يَغْزُو, for يَسْرُو, يَغْزُو.
- (c) يَ *iy* becomes يَ *i*; as تَرْمَى for تَرْمَى.

(b) The third radical is elided:—

- a. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. يَغْزُ, أَغْزُ, for يَغْزُو, (يَغْزُو), أَغْزُو, (أَغْزُو); اِرْمُ, اِرْمُ, for يَرْمَى, (يَرْمَى), اِرْمَى, (اِرْمَى); اِرْضُ, اِرْضُ, for يَرْضَى, (يَرْضَى), اِرْضَى, (اِرْضَى)\*.

- β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مُفَعِّلٌ, etc. (see § 236), before the tènwin of damma and kèsra. These vowels are elided at the same time, but the tènwin is thrown back upon the kèsra of the second radical. E.g. غَاِزٍ for رَاِمِي and رَاِمِي; غَاِزٍ for رَاِصِي and رَاِصِي; غَاِزِي for رَاِصِي and رَاِصِي; etc.

168. It has been already mentioned (§ 166, a) that when the third radical is و, it passes between the vowels ī—ā (وَ) and ī—ā

\* [At the end of a sentence the final vowel of the Imperative is often protected by a ه, as اَمُضْ go on, اُدْنْ approach. The Jussive is sometimes treated in the same manner (comp. Vol. ii. § 230). D. G.]

(وَا) into ی. After ی has been introduced in this manner into the A 3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the aboye rules permit. Consequently, we get from رَضِيَ (for رَضُو) the forms رَضِيتَ, يَرْضَى, ارْضَى, تَرْضَيْنَ, اَرْضَى, رَضِيتَ, تَرْضَيْنَ, غَضِيتَ, تَغْضَيْنَ.

169. Final و is changed into ی in all the derived forms of the verb; as اِسْتَرْضَى, اِغْتَرَى, اِنْجَلَى, تَرَضَى, تَجَلَّى, اُغْزَى, رَاضَى, غَزَى. B

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into و. The Arabs say اِرْعَوَى to abstain or refrain, for اِرْعَوَوْ, and not اِرْعَوَّ (افْعَلَّ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُول (§ 80), of verba tertiæ rad. و, the و of the long vowel و ū coalesces with the radical و into و; as مَغْزُو for مَغْزُو. In verba tertiæ rad. ی, the influence of the third radical converts this secondary و into ی, the two coalesce into يّ, and, in consequence, the preceding damma becomes kèsra; C as مَرْمِي for مَرْمِي, مَرْمِي. Such verbs as رَضَى, in which the final ی stands for و (§ 166, a), admit of either form, though مَرْضَى is far more common than مَرْضُو.

REM. a. The form مَغْزِي is occasionally found in verba tert. rad. و, instead of مَغْزُو; e.g. اَرْضُ مَسْنُوَة or اَرْضُ مَسْنِيَّة, irrigated land, from سَنَّ to irrigate, Imperf. يَسْنُو; اَنَا اَللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا; I am (like) the lion, whether attacked or attacking, from عَادَى to D run at, to attack, Imperf. يَعْدُو (عَادِيًّا in rhyme for عَادِيًّا).\*

REM. b. For verbs final و and ی as compared with the corresponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

### 3. Verbs that are Doubly and Trebly Weak (§ 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an êlif hèmzatum and a و or ی among their radicals; the *second* of those in which the letter و or ی occurs twice.

\* The tribe of Taiyi' said بَقَا for بَقِيَ, رَضَا for رَضِيَ, بُنَتْ for بُنِيَ.

A REM. There is no trilateral verb that has more than one radical hêmza.

172. Of the first class there are three sorts:—

- (a) Verba hêmzata and primæ rad. و or ي ;
- (b) Verba hêmzata and secundæ rad. و or ي ;
- (c) Verba hêmzata and tertiæ rad. و or ي .

Each of these admits of two varieties, according to the position of the êlif hêmzatum.

B 173. The first sort consists of (a) verba secundæ rad. hêmzatae, as وَارَّ to frighten; and (β) verba tertiæ rad. hêmzatae, as وَدَّ to smooth, وَطَى to tread upon. Such words follow in their inflection both the classes to which they belong; e.g. Imperf. يَتَرُ, يَدَأُ, يَطَأُ (§§ 132—3, and 142, 144).

REM. The Imperf. of يَتَسَّ, to despair, is يَيْئَسُ, more rarely يَمَيْسُ or يِيَّاسُ, [also يَاءَسُ and يَيَّاسُ]; its Imperat. اِيَّاسُ, rarely اِيْنَسُ. See § 146, rem.

C 174. The second sort is divided into (a) verba primæ rad. hêmzatae, as أَب or أَب (for أَوَب) to return, آل or آل (for أَوَّل) to return; and (β) verba tertiæ rad. hêmzatae, as سَاء (for سَوَّ) to illtreat, جَاء (for جَمَّأ) to come, شَاء (for شَيَّ) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	a.		β.	
Perf. 3d p. s.	أَب	سَاء	جَاء	شَاء
2d p. s.	أَبْتَ	سَوْتُ	جِئْتُ	شِئْتُ
Imperf.	يُؤَبُّ	يَسَوُّ	يَجِيءُ	يَشَاءُ
Imper.	أَبْ	سَوْ	جِي	شَا
Perf. pass.	أُيَّبُ	يُسَّى	جِيءُ	شِيءُ

175. The third sort is divided into (a) verba primæ rad. hêmzatae, as أَتَى to come, أَبَى to refuse, أَسَى to grieve or mourn; and (β) verba secundæ rad. hêmzatae, as نَأَى to be far off, صَأَى to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

- a. *أَتَى*, *أَتَتْ*, *أَتَيْتَ*; *يَأْتِي*; *إِيتَ* (§ 132, rem. b); *آتَ*. A  
*أَبَى*, *أَبَتْ*, *أَبَيْتَ*; *يَأْبَى*; *إِابَ*; *آبَ*.  
 β. *نَأَى*, *نَأَتْ*, *نَأَيْتَ*; *يَنَأَى*; *إِنَا*; *نَاَ*.

REM. a. The Imperat. of the verb *أَتَى* is not unfrequently shortened into *تَ* (compare § 137, and the Syriac form ܬܐ), which, at the end of a sentence, is written *تَه*. The same thing holds good in pause of all imperatives that consist of only one letter; as *رَه* for *رَ*, from *رَأَى* to see (§ 176); *فَه* for *فَ*, from *وَفَى* to keep faith (§ 177).

REM. b. The verb *أَبَى*, imperf. *يَأْبَى*, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms *يَأْبَى*, *يَشْبَى*, and *يُشْبَى* [§ 94, rem. c], as being occasionally used.

176. The êlif hêmzatum of the verb *رَأَى* is almost always elided in the Imperf. and Imperat.

*Imperf. Indicative.*

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

*Jussive.*

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَر	تَر	تَر	تَرَى	أَر
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَر

*Imperative.*

S. m. *رَ* or *رَه* (§ 175, rem. a), f. *رَى*; D. c. *رِيَا*; P. m. *رُوا*, f. *رِينَ*.

REM. a. The Perf. Act. of *رَأَى* almost always retains the hêmza, which may however be transposed, *رَاءَ*; [for *رَأَيْتَ* some say *رَيْتَ*]. The Imperf. *يَرَى* and the Imperat. *أَر* are used dialectically.

A REM. b. The Perf. Pass. is رُنِيَ (like رُمِيَ) or, by transposition, رِي\*. In the Imperf. Pass. the hêmza is elided, just as in the Active voice; e.g. يَرِي, يَرِي, for يَرِي, يَرِي.

REM. c. In the fourth form, when it signifies to show, the hêmza is always elided: أَرِي, أَرَت, أَرَت; يَرِي, يَرِي, يَرِي. Otherwise it is retained.

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (α) those in which و or ي is the first and third radical, as وَقَى to guard, وَلِيَ to be near, وَجَى to be sorefooted (of a horse); and (β) those in which و or ي is the second and third radical, as شَوَى to roast, قَوَى to be strong, حَيَى (for حَيَو) to live, عَيَى to have an impediment in one's speech.

178. The first sort follows in its inflection the verbs of the two C classes primæ and tertîæ rad. و or ي. E.g.

وَقَى, وَقَت, وَقَيْت; يَقَى; قَى or قَى (§ 175, rem. α).  
 وَلَى, وَلَت, وَلَيْت; يَلَى; لَى or لَى.  
 وَجَى, وَجَت, وَجَيْت; يُوَجَى; (أَوْجَ) اِجَ.

179. In the second sort, the second radical undergoes no change whatever. E.g.

D شَوَى, شَوَت, شَوَيْت; يَشَوَى; اِشَوَى.  
 قَوَى, قَوَت, قَوَيْت; يَقَوَى; اِقَوَى.  
 حَيَى, حَيَت, حَيَيْت; يَحَيَى; اِحَيَى.  
 عَيَى, عَيَت, عَيَيْت; يَعَيَى; اِعَيَى.

REM. α. We write يَحَيَا, يَعَيَا, not يَحَيَى, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَى from the proper name يَحْيَى Yahyā (John).

REM. β. حَيَى admits (1) of the contraction of the two ي, (α) in those persons of the Perf. I. in which the second ي has a vowel, as

\* [A more recent form is رُوِيَ; see the Gloss. to Tabarī. D. G.]



حَيَّ for حَيَّيَ; (b) in the Imperf. I., as يَحَيِّ, يَحَيِّ, يَحَيِّ; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحْيَةً for تَحْيَةٍ; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies to *feel shame*, as اسْتَحَيَّ, اسْتَحَيَّ, for اسْتَحَيَّا, اسْتَحَيَّا. — عَيَّ also admits of being contracted into عَيَّ, and يَعَيَّ into يَعَيَّ. — The forms حَيَّ and عَيَّ are said to occur (compare § 123, rem., and § 153, rem.).

**180.** Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hêmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَيَّا to *write the letter ي*.

**181.** Verbs of the first class are of two sorts, namely (a) those in which the hêmza is the first radical, as أَوَّى to *betake oneself to*, to *repair to*; and (β) those in which the hêmza is the second radical, C as وَاَّى to *promise*. The former are inflected like أَسَرَ and شَوَّى (§ 179), e.g. أَوَّى, أَوَّتْ, أَوَّتْ, أَوَّتْ, أَوَّتْ; the latter like سَأَلَ and وَقَّى (§ 178), e.g.

*Perfect.*

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَيَّ	وَأَتَتْ	وَأَيْتَ	وَأَيْتَتْ	وَأَيْتَ
D.	وَأَيَّا	وَأَتَا	وَأَيْتَمَا	وَأَيْتَمَا	
P.	وَأَوَّا	وَأَيَّنَ	وَأَيْتُمُ	وَأَيْتُنَّ	وَأَيَّنَا

*Imperf. Indicative.*

	يَأَيَّ	يَأَيَّ	يَأَيَّ	يَأَيَّ	يَأَيَّ
S.	يَأَيَّ	يَأَيَّ	يَأَيَّ	يَأَيَّ	يَأَيَّ
D.	يَأَيَّانِ	يَأَيَّانِ	يَأَيَّانِ	يَأَيَّانِ	
P.	يَأَيَّونَ	يَأَيَّونَ	يَأَيَّونَ	يَأَيَّونَ	يَأَيَّونَ

A

*Jussive.*

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	بَا	تَا	تَا	تَاي	أُ
D.	بَايَا	تَايَا	تَايَا	تَايَا	
P.	بَاوَا	بَايَن	تَاوَا	تَايَن	نَا

*Imperative.*

B S. m. اِ or اِوْ (§ 175, rem. a), f. اِي ; D. c. اِيَا ; P. m. اُوا, f. اِيَن.

APPENDIX A.

I. *The Verb لَيْسَ.*

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. و et ي.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنِ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused أَيْسَ\* = Heb. אִישׁ, *he is*, Aramaic אִישׁ, אִישׁ, אִישׁ; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسِنِي (and لَيْسَ إِيَّايَ, but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e)] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.\*\*

REM. b. Instead of لَيْسَ we find occasionally [as in the Kor'anic phrase وَلَاتِ حِينَ مَنَاصٍ] the indeclinable لَاتِ, which corresponds to the Aramaic לַיִת, לַיִת, compounded of לַיִת and אִישׁ, אִישׁ.

\* [Or rather يَس according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

\*\* Gāhiz, *Bayān* i. ١٠, 6 and 3 from below has أَلَيْسِيَّةَ opp. أَلَيْسِيَّةَ.

II. The Verbs of Praise and Blame.

A

183. The verbs of praise and blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are *نَعِمَ*, to be good, and *بُئِسَ*, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. *نِعِمْتَ* and *بُئِستَ* (and, it is said, the dual *نِعِمَّا*, *نِعِمْتَا*, and the plur. *نِعْمُوا*, *نِعْمِنَ*) occur. [The following noun must be defined by the article or a dependent genitive, as: *نِعْمَ الصَّاحِبُ زَيْدٌ*, *Zaid is an excellent companion*, lit. *excellent is the companion Zaid*, or else the indefinite accusative must be used *نِعْمَ صَاحِبًا زَيْدٌ*, *excellent as a companion is Zaid*.]

REM. a. Instead of *نَعِمَ* we may say *نِعِمَ*, *نَعِمَر*, and *نَعِمَر*, which last is obviously the original form. In like manner *بُئِسَ* admits of the forms *بُئِيسَ*, *بُئِاسَ*, and *بُئِيسَ*. If followed by *مَا*, we may write *نِعِمَّا* or *بُئِيسَمَا*, and *نِعِمَر مَا* or, by contraction, *نِعِمَمَا*.

REM. b. These forms are to be explained as follows. (1) Every Arabic verb of the form *فَعِلَ* or *فَعُلَ* may also be pronounced *فَعِلَ*; as *رَضِيَ* for *عَلِمَ*, *عَلِمَ* for *عَلِمَ*, *ضَجَرَ* for *دَبَرَ*, *دَبَرَ* for *بَذَخَ*, *بَذَخَ* for *قَصَرَ*, *قَرُبَ* for *قَرُبَ*, *حَسَنَ* for *شَهَدَ*, *شَهَدَ* for *رَضِيَ*, *كُرِمَ* for *كُرِمَ*,—a contraction which is sometimes extended to the passive *فُعِلَ*, as *مُطِىَ* for *مُطِىَ* (from *مَطَا*). Hence *نَعِمَ* and *بُئِسَ* become *نِعِمَ* and *بُئِاسَ*. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as *شَهَدَ* for *شَهَدَ*, *ذَهَبَ* for *ذَهَبَ*. Hence *نَعِمَ* for *نَعِمَ*, *بُئِسَ* for *بُئِسَ*. (3) The form *فُعِلَ*, which has been thus attained, may take an additional kësra to lighten the pronunciation (*فُعِلَ*); as *شَهَدَ*, *ذَهَبَ*. Hence *نِعِمَ*, *بُئِسَ* [or rather, according to *Comp. Gr.* p. 166, *شَهَدَ* becomes *شَهَدَ* by assimilation of the vowels, and the latter may then be shortened to *شَهَدَ*, as the former may be shortened

- A to شَبَدَ].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabru*, compare عَمِلَ), and, when the second radical is guttural, *məhra* ("to have pity upon," رَحِمَ) for *māhira*, *səhna* ("to be hot," سَخِنَ) for *sahina* or *sahūna*, see *Comp. Gr.* l.c.

REM. c. Other verbs of this class are حَبَّ or حُبَّ, to be pleasing or charming (contracted from حَبَّبَ)\*; حَسَنَ, usually contracted into

- B حُسْنٌ, to be good or excellent; سَاءَ, to be bad or evil; بَعَدَ, commonly contracted into بُعَدَ, to be far off; and سُرِعَ or سُرْعَ, to be quick (contracted from سَرَعَ). The first of these is frequently combined with the demonstrative ذَا (§ 340), and forms the indeclinable حَبَّذَا, lovely, charming, or excellent, is —

On such forms as رَمَوْ, غَزَوْ, قَضَوْ, see above, note to p. 30.

### III. The Forms expressive of Surprise or Wonder.

184. The Arabic language possesses two forms of expression,

- C called by the native grammarians أَفْعَالُ التَّعْجُّبِ or verbs of surprise or wonder. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by مَا التَّعْجِيبَةُ) مَا the *mū* expressive of surprise), and followed by the accusative of the object that causes surprise; as مَا أَفْضَلُ زَيْدًا what an excellent man Zèid is! The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضَلُ بِزَيْدٍ, with the same signification as before.

REM. a. The first formula literally means: what has made Zèid excellent? can anything make him more excellent than he is? The

- D second: make Z. excellent (if you can,—you cannot make him more excellent than he is); or, more literally: try (your ability at) making excellent upon (بِ) Zèid. They are, of course, indeclinable. delete the remark in square brackets.

REM. b. Verbs of surprise are, generally speaking, formed only from trilateral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

\* [You say حَبَّ زَيْدٌ إِلَيْنَا and, more commonly, حَبَّ بِزَيْدٍ إِلَيْنَا, how beloved Zèid is to us! D. G.]

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like *نَعِمَ* and *بُئِسَ*, or in meaning, like the substantive verb *كَانَ* to be (from *كَانَ زَيْدٌ قَائِمًا*, *Zaid was standing up*, we cannot say *أَكُونُ زَيْدًا قَائِمًا* or *أَكُونُ بِزَيْدٍ قَائِمًا*); nor from verbs like *مَاتَ* to die and *فَنِيَ* to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as *مَا عَاجَ بِالْدَوَاءِ*, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives B of the form *أَفْعُلُ* (as *أَسْوَدُ* to be black, *أَسْوَدٌ*; *أَحْوَلُ* to squint, *أَحْوَلٌ*). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive *مَا أَشْغَلَهُ*, *how much he is busied!* from *شَغِلَ* to be busy; *مَا أَزْهَاهُ*, *how proud or vain he is!* from *زَهِيَ* to be proud or vain; *مَا أُمَقَّتَهُ عِنْدِي*, *how hateful he is to me!* from *مُقِتَ* to be hated; and from derived forms, C especially the fourth, *مَا أَعْطَاهُ*, *how liberal he is!* from *أَعْطَى* to give, IV. of *عَطَا* to take in the hand; *مَا أَوْلَاهُ لِلْمَعْرُوفِ*, *how liberal he is in bestowing gratuities!* from *أَوَّلَى* to bestow, IV. of *وَلَى* to be near; *مَا أَحْوَلَهُ*, or *مَا أَحْيَلَهُ*, *how wily he is!* from *إِحْتَالَ* to practise an artifice or wile, VIII. of *حَالَ* to be shifted or changed; *مَا أَخْصَرَهُ*, *how short, or shortened, it is!* from *أَخْصَرَ* to be shortened or abridged, D passive of VIII. from the rad. *خَصَرَ*. The rule with regard to verbs expressing colours or defects is violated, for example, by *مَا أَحْمَقَهُ*, *how stupid he is!* from *حَمَقَ* to be stupid, *أَحْمَقُ*, *أَحْمَقُ هَذَا الثَّوْبُ*, *how white this piece of cloth is!* from *أَبْيَضَ* to be white, *أَبْيَضٌ*.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as *أَشَدُّ أَبَاهُ* or *أَشَدُّ بِأَبِيهِ*, *how strong his father is!* *مَا أَحْلَاهُ*, *how sweet it is!* *مَا أَغْنَاهُ*, *how rich he is!* But if formed from verbs med.

- A rad. و et ي, they follow the inflection of the strong verb; as أَقُولُ بِهِ or مَا أَقْوَلُهُ, *how well he speaks* ! أَجُودُ بِهِ or مَا أَجُودُهُ, *how excellent or generous he is* !

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as مَا أَشَدَّ حُمْرَتَهُ, *how red it is* ! مَا أَتَقَى بَيَاضَهُ, *how pure white it is* ! مَا أَكْثَرَ قَائِلَتَهُ, *what a pretty brown it is* ! أَحَبُّ بِسْمَرَتِهِ, *how often he takes a siesta* ! أَجُودُ بِجَوَابِهِ or مَا أَجُودَ جَوَابَهُ, *how good*

- B his reply is ! and not أَحْمَرَهُ, مَا أَتَبَيَّضَهُ, مَا أَشَمِرُ بِهِ, مَا أَقِيلُهُ, مَا أَجُوبُهُ, *his reply is* ! or أَجُوبُ بِهِ.

REM. e. To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was* ! But we may also say مَا أَفْضَلَ مَا كَانَ زَيْدٌ (literally, *what has made excellent that which Zèid was* ? What has produced the past excellence of Zèid ?).

- C REM. f. مَا أَحْسَنَهُ, *how good, or goodly, he is* ! مَا أَمْلَحَهُ, *how handsome he is* ! and less frequently مَا أَحْلَاهُ, *how sweet it is* ! admit of the diminutive forms (see § 269) مَا أَحْسِنَتُهُ, مَا أَمْلَحَتُهُ, and مَا أَحْيَلَاهُ.

## APPENDIX B.

*The Verbal Suffixes, which express the Accusative.*

- D 185. The following are the verbal suffixes, which express the accusative :

	<i>Singular.</i>		
	Masc.	Common.	Fem.
3. p.	هُ him.	...	هَا her.
2. p.	كَ thee.	...	كِ thee.
1. p.	...	نِي me.	...

Dual.			A
Masc.	Common.	Fem.	
3. p. ...	هُمَا <i>them both.</i>	...	
2. p. ...	كُما <i>you both.</i>	...	
1. p. ...	...	...	
Plural.			B
3. p. هُمْ <i>them.</i>	...	هُنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	...	كُنَّ <i>you.</i>	
1. p. ...	نَا <i>us.</i>	...	

REM. a. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *يَـ* instead of *نِـ* (see § 317). The ن of the suffix *نِـ* is called by the grammarians *نُونُ الْوَقَايَةِ*, the *guarding or preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel *يَـ* as happens with the noun (see § 316, b); and also *نُونُ الْإِعْمَادِ*, the *supporting n*, because it serves as a sort of prop or support to the *يَـ*, which is regarded as the essential portion of the suffix. C

REM. b. The damma of هُـ, هُمَا, and هُنَّ, is changed after *يَـ*, *يَـ*, and *يَـ*, into kësra; as يَأْتِيهِمْ, *he will come to him, to them*; يَأْتِيَهُنَّ, *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضَيْهِ *thou (fem.) hast not been pleased with him.*

REM. c. The *يَـ* of the suffix 1st pers. sing. is sometimes dropped; as اتَّقُونِ for اتَّقُونِى, *fear me*; [comp. § 6, rem. a]. D

REM. d. Old and poetic forms are: *يَـ* and *يَـ* (هم or هم), *كُـ*. See § 89, 1, rem. c, and § 20, b and d. [The pausal forms *يَـ* and *يَـ*, see Vol. ii. § 228, rem. b. Instead of *كُـ* some dialects have *شُـ*; see Lane and the *Mohaf.* D. G.]

REM. e. The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern Arabic*; see *Comp. Gr.* p. 153 seq.

A 186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *و* being in some cases mistaken for the conjunction *و*, and); as *نَعَرُوا* they helped, *نَصَرُونِي* they helped me.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُم*, when it is followed by another suffix (see § 187); as *يُرِيكُمُوهُمْ* he shews them to you.

C (c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *ن* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِنِي*, ye order me\*, *تَقْلُونَا* for *تَقْلُونَنَا*, ye hate us, *يَجِدُونِي* for *يَجِدُونِنِي*, they will find me. The same thing happens to the 2d pers. sing. fem.; as *تُسَوِّقِينِي*, thou makest me long, for *تُسَوِّقِينِنِي*.

(d) The vowel *ـ* in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as *كَسَرْتِهِ* for *كَسَرْتِهِي*, thou hast broken it.

D (e) The *ي* of the 3d pers. masc. sing. Perf. in verba tertie rad. *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *!*; as *رَمَاهُ* (§ 7, rem. c) or *رَمَاهُ*, he threw, or shot, at him.

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[\* In Sūra xxxix. 64 a third reading is recorded, viz. *تَأْمُرُونِي*, and there are similar variations in other passages. So also with verbs third *ن* we occasionally find such contractions as *مَكْنِي* for *مَكْنِنِي* (Sūr. xviii. 94), *تَأْمَنَّا* for *تَأْمَنُنَا* (Sūr. xii. 11).]



[REM. In case of the suffixes ك, ڪ etc. being affixed to the A Jussive of a verb *tertia*: ك, the two ك are assimilated; the latter loses its *gézma*, the ك of the suffix takes *tédid*, as يَذْرُكُكُمْ.]

**187.** A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. أُعْطَانِيكَ, *he gave thee, it, to me*; أُعْطَيْتَكَ, *I gave it to thee*; يَكْفِيكَهُمْ, *he will suffice thee against them* (will be sufficient to protect thee B against them); أَنْزِلْهُمْوَا, *shall we compel you (to receive) it?*

[REM. Combinations like أُعْطَاهَا, *he gave him to her*, أُعْطَاهُهَا, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But أُعْطَاهُ is not used; see § 189, rem. a.]

**188.** Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word إِيَّا 'iyā (which never occurs alone). The following are the compound pronouns thus formed

Singular.			C
Masc.	Common.	Fem.	
3. pers. إِيَّاهُ	...	إِيَّاهَا	
2. pers. إِيَّاكَ	...	إِيَّاكِ	
1. pers. ...	إِيَّايَ	...	
Dual.			
3. pers. ...	إِيَّاهُمَا	...	D
2. pers. ...	إِيَّاكُمَا	...	
1. pers. ...	...	...	
Plural.			
3. pers. إِيَّاهُمْ	...	إِيَّاهُنَّ	
2. pers. إِيَّاكُمْ	...	إِيَّاكُنَّ	
1. pers. ...	إِيَّانَا	...	

A REM. a. The suffix of the 1st p. sing. is in this case **يَ**, instead of **يِ**, because all nouns ending in **لَ** take that form. See § 317, rem. a.

REM. b. For the linguistic affinities of **إِيَّاهُ** (dialectically **هِيَ**) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

189. These suffixes compounded with **إِيَّاهُ** are used in two cases.

(a) Very frequently, but not always (see § 187), when two suffixes B would otherwise have to be appended to the same verb; as **أَعْطَانِي إِيَّاهُ**, instead of **أَعْطَانِيهِ**, *he gave it to me*.

(b) When the pronoun is, for the sake of emphasis, placed before the verb; as **إِيَّاكَ نَسْتَعِينُ وَإِيَّاكَ نَعْبُدُ**, *Thee (none but Thee) we worship, and to Thee we cry for help*. Compare in Heb. **וְאֵלֶיךָ יִשְׁתָּחֲוּ**, Jerem. v. 22.

C REM. a. The suffix attached to **إِيَّاهُ** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ إِيَّايَ**, to distinguish it from **أَعْطَانِيهِ** *he gave him to me*; but it is euphony which requires **إِيَّاهُ** **أَعْطَاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

D REM. b. A very strong emphasis is expressed by prefixing the pronoun with **إِيَّاهُ**, and at the same time appending the pronominal suffix to the verb; as **وَأِيَّايَ فَاتَّقُونِ**, *Me therefore, fear Me*.

## II. THE NOUN.

190. The Noun, **الْأَسْمَاءُ**, *nomen*, is of six kinds.

(a) The *nomen substantivum*, or Substantive, more especially designated **الْأَسْمَاءُ**, and also **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, *الصِّفَةُ*, *الْوَصْفُ*, or *النَّعْتُ*, A *quality, descriptive epithet.*

(c) The *nomen numerale*, or Numeral Adjective, *اسْمُ الْعَدَدِ*, the *noun of number.*

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, *إِسْمُ الْإِشَارَةِ*, the *noun of indication*, that is, by which some object is pointed out.

(e) The *nomen conjunctivum*, or Relative Pronoun, *الْإِسْمُ الْمَوْصُولُ* B or *الْمَوْصُولُ الْإِنْسِي*, the *noun that is united (with a relative clause)*, as opposed to *الصِّلَةُ*, the *relative clause itself.*

(f) The *pronomen*, or Personal Pronoun, *الضَّمِيرُ* or *الْمُضْمَرُ*, the *word by which something is concealed or kept in, and so conceived of by, the mind*, as opposed to *الظَّاهِرُ* or *الْمُظْهَرُ*, that which is apparent or manifested, the substantive to which the pronoun refers. It is also C called *الْكِنَايَةُ*, *anonymia*.

REM. a. Of the pronouns we have already treated in part in §§ 84—89 and 185—189, and some further remarks regarding them will be given in § 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§ 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, *الضَّمِيرُ* and *الْمُضْمَرُ*, are D elliptical expressions, for *الضَّمِيرُ بِهِ* and *الْمُضْمَرُ بِهِ*, as the above translation shows.

A

## A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either
- B *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَرَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
- C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفٌ *how*?).

- REM. a. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاءٌ, *water*, is not derived from مَلَأَ, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَلَأَ is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ, *to be skilled in horsemanship*, the root of فَرَسٌ, *a horse*, but a denominative from it.
- D

REM. b. By the native grammarians nouns are classified as follows.

- (1) اِسْمٌ جَامِدٌ, *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ a man, بَطَّةٌ a duck; opposed to اِسْمٌ مُشْتَقٌّ, a noun that is A derived from a nom. act. or verbal root, as كَاتِبٌ a writer, قَتِيلٌ slain.

(2) اِسْمٌ مُجَرَّدٌ, i.e. مُجَرَّدٌ عَنِ الزِّيَادَةِ, a noun that is bare of any accessory or increment, which comprises merely the letters of the root and no more, as عِلْمٌ knowledge, سَفْرَجُلٌ a quince; opposed to اِسْمٌ مُزِيدٌ فِيهِ, a noun that is augmented by additional letters, as عَلَّامَةٌ a very learned man, اِخْرَاجًا the being gathered together in B a mass.

(3) اِسْمٌ عَلَمٌ, or اِسْمٌ عَلَمٍ a proper name, the distinctive mark of an individual; opposed to اِسْمٌ جِنْسِيٌّ, a generic or common noun, designating a whole kind or genus (γένος, جنس).

(4) The اِسْمُ الْجِنْسِ may be either (a) اِسْمٌ عَيْنٍ, a noun denoting a concrete object, as رَجُلٌ a man, فَرَسٌ a horse; or (b) اِسْمٌ جَمَلٌ, a noun denoting an abstract idea, as عِلْمٌ knowledge, جَهْلٌ C ignorance. The same terms may be applied to adjectives; رَاكِبٌ riding, is an اِسْمٌ عَيْنٍ, but مَفْهُومٌ, understood, an اِسْمٌ مَعْنَى.

(5) The اِسْمُ الْعَلَمِ may be either (a) اِسْمٌ جِنْسِيٌّ, a proper name applicable to every individual of a whole kind, as اُسَامَةُ the lion, جَعَارٌ the female hyena (like "Puss" for the cat, "Renard" for the fox); or (b) اِسْمٌ شَخْصِيٌّ, a proper name applicable to only one D individual of a kind, as دَاجِسٌ and اَلْغَبَرَاءُ, names of horses, قُرُوبٌ, the name of a camel, سَعْدٌ, عَوْفٌ, ثَعْلَبَةٌ, names of men, اُمَمِيَّةٌ, اَلْخُنَسَاءُ, names of women.

(6) The اِسْمُ الْعَلَمِ may also be either (a) an اِسْمٌ, or name, in its strictest sense, as بَيْتَةٌ, جَعْفَرٌ, عَمْرُو; or (b) a كُنْيَةٌ, i.e. a name compounded with اَبُو, father of, as اَبُو الْعَبَّاسِ, or اُمُّ, mother of, as اُمُّ كُلْثُومٍ, or اِبْنٌ, son of, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, daughter of,

A as *بِنْتُ هِنْدٍ*; or (c) *اَلْقَبُّ*, a surname, which may be either a nickname (*نَبَرٌ*), as *بَطْلَةٌ* *Duck* or *Bottle*, *اَنْفُ اَلنَّاقَةِ* *Camel's-nose*, *بَبَّةٌ* *Bibba* (imitation of a sound), or an honourable epithet, as *رَيْنُ اَلْعَابِدِينَ*, the pride or glory of those that worship (God), *شَمْسُ اَلْمَعَالِي*, the sun of virtues. The *كُنْيَةُ* is also employed in reference to animals, as *اَبُو اَيُّوبَ*, Job's father, the "patient" camel; *اَلْحَصْبِينِ*, the father of the little fort, the fox; *اُمُّ عَامِرٍ*, the female hyena; *اِبْنُ عَرَسٍ*, the weasel; *بِنْتُ طَبَقٍ*, the tortoise, (Seybold).

B (7) An *اِسْمٌ عَلِيٌّ* may likewise be either (a) *مُفْرَدٌ*, simple, consisting of a single word, as *عَنْتَرَةٌ*, *اَوْسٌ*; or (b) *مُرَكَّبٌ*, compounded. The *مُرَكَّبٌ* may be either (a) *اِسْنَادِيٌّ*, predicative, when the words that compose it constitute a *جُمْلَةٌ* or proposition, as *بَرَقَ نَحْرُهُ* (his throat shone), *تَأَبَّطَ شَرًّا* (he carried mischief under his arm), *شَابَ قَرْنَاهَا* (her two locks became gray); or (β) a mixed compound, *مُرَكَّبٌ مَزْجِيٌّ*, which is not a proposition (*غَيْرُ جُمْلَةٍ*), as *بَعْلَبَكْ*, *Ba'al-bèk*, *مَعْدِيكَرِبٌ*, *Ma'di-karib*, *سِبَاوَيْهٌ*, *Siba-wèih*; or (γ) *مُضَافٌ وَمُضَافٌ اِلَيْهِ*, a substantive governing another in the genitive, as *اُمُّ كَلْثُومٍ*, *اَبُو ذُوَيْبٍ*, *اِمْرُؤُ الْقَيْسِ*, *عَبْدُ مَنَايَ*.

(8) Finally, an *اِسْمٌ عَلِيٌّ* may be either (a) *مُرْتَجَلٌ*, improvised, extemporised, *impromptu*, existing only as a proper name, as *عِمْرَانٌ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, transferred from some other use, *tropical*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اَسْمٍ عَيْنٍ*, as *قُوْرٌ* (a bull), *اَسَدٌ* (a lion); (β) *مَنْقُولٌ عَنِ اَسْمٍ مَعْنَى*, as *فَضْلٌ* (excellence), *اِيَّاسٌ* (giving, gift); (γ) *مَنْقُولٌ عَنِ صِفَةٍ*, as *حَاتِرٌ* (judging), *نَائِلَةٌ* (bestowing); (δ) *مَنْقُولٌ عَنِ فِعْلٍ*, as *شَمَّرٌ*, *يَشْمُرُ*, *اِصْبَتْ*, *تَغْلِبُ*, *يَحْيَى*; (e) *مَنْقُولٌ عَنِ صَوْتٍ*, as *بَبَّةٌ* (see above, 6, c); and (ζ) *مَنْقُولٌ عَنِ مُرَكَّبٍ* (see above, 7, b).

**192.** Deverbal nouns are divisible into two principal classes ; A namely :—

(a) *Nomina verbi* or *nomina actionis*, أَسْمَاءُ الْفِعْلِ (*infinitives*).

(b) *Nomina agentis*, أَسْمَاءُ الْفَاعِلِ, and *nomina patientis*, أَسْمَاءُ الْمَفْعُولِ, (*participles*).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives ; the *nomina agentis et patientis* are by their nature adjectives, but have come to be used also as B substantives.

**193.** Connected with the *nomina verbi* are the four following classes of deverbal nouns.

(a) *Nomina vicis*, أَسْمَاءُ الْمَرَّةِ, nouns that express the doing of an action *once*.

(b) *Nomina speciei*, أَسْمَاءُ التَّنَوُّعِ, nouns of *kind* or *manner*.

(c) *Nomina loci et temporis*, أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ, also called *nomina vasis*, أَسْمَاءُ الظَّرْفِ, nouns of *place* and *time*. C

(d) *Nomina instrumenti*, أَسْمَاءُ الْأَلَةِ, nouns denoting the *instrument*.

**194.** Denominative nouns are divisible into six classes ; namely :—

(a) *Nomen unitatis vel individualitatis*, اِسْمُ الْوَحْدَةِ, the noun that denotes *the individual*.

(b) *Nomen abundantiae vel multitudinis*, اِسْمُ الْكَثْرَةِ, the noun D that denotes the place where anything is found in *abundance*.

(c) *Nomen vasis*, اِسْمُ الْوَعَاءِ, the noun that expresses the *vessel* which contains anything.

(d) *Nomen relativum*, اِلِاسْمُ الْمُنْسُوبِ or اَلتَّنْسِبَةُ (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen diminutivum*, اِسْمُ التَّصْغِيرِ or اِسْمُ التَّمْصِغَرِ (lit. *the lessened noun, the lessening*), the diminutive.

## II. THE DEVERBAL NOUNS.

### (a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives, B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time. They are called also اَسْمَاءُ الْحَدَثِ opp. to اَسْمَاءُ الْقِيَمِ (*Hamāsa* ٩٠).

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground- C form of the ordinary triliteral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوْ, سَيَّرَ, قَوْلَ, قَهَرَ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَ, جَوَى, شَلَل.
3. حَلَفَ, سَرَقَ, حَرَمَ, ضَحِكَ, كَذَبَ, فَعَلَ.
- D 4. فَسَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعَلَ.
5. رَضَى, سَمِنَ, ثَقُلَ, صَغُرَ, عَظُمَ, كَبُرَ, فَعَلَ.
6. وَدَّ, سَخَطَ, شَرَبَ, شَكَرَ, زَهَّدَ, شَغَلَ, جُبِنَ, فَعَلَ.
7. سُرَى, هَدَى, فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, فَعَلَهُ.
9. شَكَاهُ, عَظِمَهُ, ضَبَعَهُ, غَلَبَهُ, فَعَلَهُ.



10. *فَعَلَّة*, as *سَرَقَة*. A
11. *فَعَلَّة*, as *نَشْدَة*, *عَصْمَة*, *حَمِيَّة*.
12. *فَعَلَّة*, as *سُمْرَة*, *أَدَمَة*.
- [13. *فَعَلَّة*, as *غُلْبَة* (also written *غُلْبَة*).]
- [13\*. *فَعَلَّة*, as *جَبَلَة*.]
14. *فَعَلَى*, as *تَقْوَى*, *دَعْوَى*.
- [15. *فَعَلَى*, as *مَرَطَى*, *جَمَزَى*.]
16. *فَعَلَى*, as *دِكْرَى*. B
17. *فَعَلَى*, as *رُجْعَى*, *بُشْرَى*.
- [18. *فَعَلَى*, as *غُلْبَى* (or *غُلْبَى*).]
- [19. *فَعَلَاءَ*, as *رَهْبَاءَ*, *رَغْبَاءَ*.]
- [19\*. *فَعَلَاءَ*, as *رَهْبَاءَ*.]
- [20. *فَعَلَانُ*, as *زَيْدَانُ*, *شَتَّانُ*, *لَيَّانُ*.]
21. *فَعَلَانُ*, as *شَتَّانُ*, *نَزْوَانُ*, *هَيْجَانُ*, *طَوَفَانُ*, *جَوْلَانُ*, *خَفَقَانُ*.
22. *فَعَلَانُ*, as *رُضْوَانُ*, *نِسْيَانُ*, *حِرْمَانُ*. C
23. *فَعَلَانُ*, as *كُفْرَانُ*, *غُفْرَانُ*, *شُكْرَانُ*, *رُجْحَانُ*.
- [24. *فَعَلُوتُ*, as *رَهْبُوتُ*, *رَحْمُوتُ*, *جَبْرُوتُ*.]
- [24\*. *فَعَلُوتَى*, as *رَهْبُوتَى*, *رَحْمُوتَى*, *جَبْرُوتَى*.]
25. *فَعَالُ*, as *رَوَاحُ*, *نَفَادُ*, *نَفَادُ*, *دَهَابُ*, *فَسَادُ*, *صَلَاحُ*.
26. *فَعَالُ*, as *إِبَاءُ*, *نِفَارُ*, *شِرَادُ*, *إِيَابُ*, *قِيَامُ*, *نِكَاحُ*, *حِجَابُ*, *كِتَابُ*. D
27. *فَعَالُ*, as *نُعَابُ*, *نُعَاقُ*, *أَزَارُ*, *مُشَاءُ*, *زُكَامُ*, *سُعَالُ*, *سُؤَالُ*, *مُزَاجُ*.
28. *فَعَالَةٌ*, as *زَهَادَةٌ*, *ضَخَامَةٌ*, *فَصَاحَةٌ*, *جَزَالَةٌ*, *نَطَافَةٌ*, *ظَرَافَةٌ*.
29. *فَعَالَةٌ*, as *صِيَانَةٌ*, *عِبَادَةٌ*, *سِفَارَةٌ*, *كِتَابَةٌ*.
- [30. *فَعَالَةٌ*, as *خُفَارَةٌ*, *بُغَايَةٌ*.]
31. *فَعَالِيَةٌ*, as *رَكَابِيَةٌ*, *عَلَانِيَةٌ*, *طِمَاعِيَةٌ*, *كَرَاهِيَةٌ*.

- A 32. وَضَوْ، وَفُودٌ، وَلَوْغٌ، قَبُولٌ، as فَعُولٌ.  
 33. قُدُومٌ، لُزُومٌ، جُحُودٌ، غُدُوٌ، وَرُودٌ، دُخُولٌ، خُرُوجٌ، as فَعُولٌ.  
 [33\*. اَلْوَكَّةُ، as فَعُولَةٌ.]  
 34. عُدُوبَةٌ، صُعُوبَةٌ، سُهُولَةٌ، as فَعُولَةٌ.  
 [35. اَلصُّوْصِيَّةُ، خُصُوصِيَّةٌ، as فَعُولِيَّةٌ.]  
 [36. شُيُوعِيَّةٌ، جُهُولِيَّةٌ، خُصُوصِيَّةٌ، as فَعُولِيَّةٌ.]  
 37. رَحِيلٌ، ذِمِيلٌ، أَزِيرٌ، نَعِيبٌ، نَعِيقٌ، صِهِيلٌ، as فَعِيلٌ.  
 B 38. حَبِيَّةٌ، شَكْبَةٌ، as فَعِيلَةٌ.  
 39. مَقَرٌ، مَحْمِلٌ، مَحْبَسٌ، مَدْخَلٌ، as مَفْعَلٌ.  
 40. مَحِيضٌ، مَصِيرٌ، مَسِيرٌ، مَوْعِدٌ، مَوْثِقٌ، مَرْجِعٌ، مَكْبَرٌ، as مَفْعِلٌ.  
 مَجِيءٌ.  
 [41. مَهْلِكٌ، as مَفْعَلٌ.]  
 42. مَرَضَاءٌ، مَوَدَّةٌ، مَرَمَّةٌ، مَحْمَدَةٌ، as مَفْعَلَةٌ.  
 43. مَأْوِيَّةٌ، مَسِيرَةٌ، مَوْجِدَةٌ، مَعْرِفَةٌ، مَرْجَعَةٌ، مَحْمَدَةٌ، as مَفْعَلَةٌ.  
 مَرْنِيَّةٌ.  
 C [44. مَقْدَرَةٌ، مَهْلِكَةٌ، as مَفْعَلَةٌ.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called <sup>3</sup> مُضَدَّرٌ مِيبِي see further §§ 208, 221, rem. c, and the remarks to §§ 222—225.]

197. All these nouns cannot, however, be formed from *every* triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned D from the Lexicon.

198. The five forms, which are most frequently used, are :

1. فَعَلٌ, 2. فَعِلٌ, 28. فَعَالَةٌ, 33. فَعُولٌ, 34. فَعُولَةٌ.

(a) فَعَلٌ is the abstract noun from *transitive* verbs of the forms فَعَلٌ and فَعِلٌ; as قَتَلَ to kill, قَتْلٌ killing or being killed (§ 201); فَهَمَ to understand, فَهْمٌ understanding, insight; خَطَفَ to snatch, خَطْفٌ.

(b) **فُعُولٌ** is the abstract noun from *intransitive* verbs of the form A **فَعَلَ**; as **قَعَدَ** and **جَلَسَ** to sit, **قُعُودٌ** and **جُلُوسٌ** sitting; **خَرَجَ** to go out, **خُرُوجٌ** going out.

(c) **فَعْلٌ** is the abstract noun from *intransitive* verbs of the form **فَعِلَ** (§§ 38 and 92); as **فَرِحَ** to be glad, **فَرَحٌ** joy; **مَرَضَ** to be sick, **مَرَضٌ** sickness.

(d) **فُعَالَةٌ** and **فُعُولَةٌ** are the abstract nouns from verbs of the form **فَعَلَ**; as **جَزَلَ** to be thick and large, to be of sound judgment, **جَزَالَةٌ** firmness or soundness of judgment; **سَرَوَ** to be generous, **سَرَاوَةٌ** generosity; **خَشَنَ** to be rough, **خُشُونَةٌ** roughness; **سَهَلَ** to be smooth, **سُهُولَةٌ** smoothness.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرَّ**, **نَفَرَ**, **شَرَدَ**, to flee, **شَرَادٌ**, **نِفَارٌ**, **فِرَارٌ**; **جَمَحَ** to become refractory, to run away with his rider (of a horse), **جِمَاحٌ**, **نَوَارٌ**, **نَوَارٌ** to flee from, shun with horror, **نَوَارٌ**; **أَبَى** to refuse, **إِبَاءٌ**. Those that express SICKNESS or AILMENT of any kind have 27. **فُعَالٌ**, as **عَطَسَ** to sneeze, **عُطَاسٌ**; **سَعَلَ** to cough, **سُعَالٌ**; VIOLENT OR CONTINUOUS MOTION, 21. **فُعْلَانٌ**, as **طَارَ** to fly, **طَيْرَانٌ**; **جَرَى** to run, **جَرِيَانٌ**; **خَطَرَ** to lash the tail, to brandish, **خَطَرَانٌ**; **بَرَقَ** to gleam, **بَرْقَانٌ**; **وَمَضَ** to flash, **وَمِضَانٌ**; **خَفَقَ** to palpitate, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فَعِيلٌ**, as **رَحَلَ** to travel, **رَحِيلٌ**; **دَبَّ** to creep, **دَبِيبٌ**; **رَسَرَ** to gallop (of a camel), **رَسِيرٌ**; **لَمَلَ** to trot (of a camel), **لَمِيلٌ**; **وَجَفَ** to be agitated, palpitate, run quickly, **وَجِيفٌ**; **بَرَقَ** to gleam, **بَرْيِقٌ**; **وَمَضَ** to flash, **وَمِيفٌ**; SOUND, 27. **فُعَالٌ** and 37. **فَعِيلٌ**, as **نَعَبَ** to croak, **نُعَابٌ** and **نَعِيبٌ**; **شَهَقَ** to sob, to bray, **نَهَتَ** to neigh, **نَهِيْقٌ**; **نَهَقَ** to bray, **نَهَاقٌ** and **نَهِيْقٌ**; **صَاحَ** to cry out, **صِيَاحٌ**; **صَرَخَ** to cry out for help, **صُرَاخٌ**; **نَبَحَ** to bark, **نُبَاحٌ**; **بَكَى** to weep, **بُكَاءٌ**; **عَوَى** to

A *howl*, عَوَاوَ ; نَغَا to *bleat*, نَغَاوَ ; رَغَا to *grumble* (of a camel), رَغَاوَ ; OFFICE, TRADE OR HANDICRAFT, 29. فِعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate ; أَمَرَ to be chief or emir, إِمَارَةٌ the office of emir ; وَلِيَ to be in charge or command of, وَلَايَةٌ, governorship ; نَابَ to take one's place, act as deputy, نِيَابَةٌ deputyship ; كَتَبَ to write, كِتَابَةٌ the office of secretary ; خَاطَ to sew, خِيَاطَةٌ the trade of tailor ; تَجَرَ to trade, تِجَارَةٌ trade, traffic.

B 199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَّقَ, to *part, divide*, has فَرَقٌ, but فَرِيقٌ, to be afraid, فَرِيقٌ ; جَهَرَ, to be plain, open or public, has جَهْرٌ or جِهَارٌ, but جَهْرٌ, to be unable to see in the sunlight, جَهْرٌ, and جَهْرٌ, to be loud, جِهَارَةٌ ; شَرَفَ, to surpass or excel in rank or nobility, has شَرَفٌ, but شَرِيفٌ, to be high or prominent, شَرِيفٌ, and شَرَفٌ to be exalted, noble or eminent, شَرِيفٌ or شَرِيفَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, to judge, has حُكْمٌ, but when it signifies to curb (a horse), حَكْمٌ ; خَرَّ, to fall prostrate, has خَرٌّ or خُرُورٌ, but when it means to sound like rushing water, خَرِيرٌ ; رَفَعَ, to be exalted or noble, has رَفْعَةٌ, but in the sense of to have a loud voice, رَفَاعَةٌ ; وَجَدَ, to find, usually has وَجْدَانٌ, but when it means to be wealthy, جَدَّةٌ, and to be moved by love, grief or anger, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense ; as قَتَلَهُ his killing (another) or his being killed himself ; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after

its having been well ordered; **أَبَى هَذِهِ أَلْسِنَةً أَطْهَرَ أَلْمَامُونَ أَلْقَوْلَ بِخَلْقِ** A  
**الْقُرْآنِ** in this year *el-Ma'mūn* publicly adopted the doctrine of the  
*Kor'ān's* having been created.

REM. There are also *nomina verbi* that have always a passive signification; as **وُجُودٌ** joy, gladness, from **سُرَّ** to be glad; **وُجُودٌ** existence, from **وُجِدَ** to be found, to exist (see § 200)\*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

II. 1. **تَفْعِيلٌ**.

B

2. **تَبْصِرَةٌ, تَفْرِقَةٌ, تَكْمِيلَةٌ, تَقْدِيمَةٌ, تَكْرِمَةٌ, تَذَكِيرَةٌ**, as **تَفْعِلَةٌ**,  
**تَرْكِيَةٌ, تَذَكِيَةٌ, تَجْزِئَةٌ, تَهْنِئَةٌ, تَضَرَّةٌ, تَسَرَّةٌ**.

[3. **تَضَرَّةٌ, تَسَرَّةٌ, تَهْلِكَةٌ**, as **تَفْعِلَةٌ**.]

4. **تَكَرَّارٌ, تَرْدَادٌ, تَصَدَاقٌ, تَهْتَانٌ, تَهْطَالٌ, تَصْهَالٌ**, as **تَفْعَالٌ**,  
**تَسْيَارٌ, تَطَوُّافٌ, تَجَوَّالٌ, تَوَمَّاضٌ**.

5. **تَبْشَالٌ, تَبْكَاءٌ, تَشْرَابٌ, تِمْشَاءٌ, تِلْقَاءٌ, تَبْيَانٌ**, as **تِفْعَالٌ**, C  
**تَنْضَالٌ**. Of these examples some allow only the two  
first, pointing the others as examples of **تَفْعَالٌ**.]

- [6. **قَضَاءٌ, قَدَامٌ, خِرَاقٌ, فِسَارٌ, عَلَامٌ, كِلَامٌ, كِذَابٌ**, as **فِعْعَالٌ**,  
**جَمَّالٌ, كِبَّارٌ**.]

- [7. **خَطِيبِيٌّ, قَلِيلِيٌّ, خَلِيفِيٌّ, خَصِيبِيٌّ, حَقِيبِيٌّ**, as **فِعْعِلِيٌّ**,  
**رِمِّيًّا, قَتِمِيًّا, فِخْيِرِيًّا, دِلِيلِيًّا, مِثْمِيًّا**.] D

- [8. **مِثْمِيًّا, خَصِيبِيًّا**, as **فِعْعِلَاءٌ**.]

To these may be added **تُفْعُولٌ**, as **تُهْلِكُوكَ**. Here the vowel of the

\* **وُجُودٌ** is also employed in the active signification; see the Gloss. to *Bibl. Geogr.* viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second ;  
 تَفْعُول for تَفْعُول.

III. 1. مُفَاعَلَةٌ.

2. فَعَالٌ.

[3. فَعِيَالٌ, as ضَمِيرَابٌ, فَعِيَالٌ.]

[4. فَعَالٌ, as قَتَالٌ, مَرَاءٌ, قَتَالٌ.]

IV. اِنْفَعَالٌ.

V. 1. تَفْعُلٌ. [2. تَفْعَالٌ, as تَحْمَالٌ, تَحْلَامٌ, تَحْلَلٌ, تَحْلَلٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاعُلٌ, as تَفَاوُثٌ.]

[3. تَفَاعُلٌ, as تَفَاوُثٌ.]

VII. اِنْفَعَالٌ.

VIII. 1. اِنْفَعَالٌ.

[2. فَعَالٌ, as قَتَالٌ, سِتَارٌ, قَتَالٌ.]

IX. اِنْفَعَالٌ.

X. اِسْتَفْعَالٌ.

XI. اِنْفَعَالٌ.

XII. اِنْفَعَالٌ.

XIII. اِنْفَعَالٌ.

XIV. اِنْفَعَالٌ.

C XV. اِنْفَعَالٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِيلَةٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فَعِيلَةٌ and فَعِيلَاءٌ are usually ascribed to I., but as their use is لِقْصِدِ الْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tésdid are akin to the Heb. infin. absol. קָפַל (קָפַל, קָפַל), to Heb. substantives like שָׁלַח, and to the Eastern Aramaic infin. קָפַל; whereas تَفْعَالٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعِيلَةٌ are, strictly speaking, the infinitives, not of فَعَّلَ, but of an obsolete تَفَعَّلَ, akin to שָׁפַעַל, תָּפַעַל, תָּפַעַל, and are represented in the

cognate dialects by such substantives as **تَبْلِيلٌ**, **تَنْمُولٌ**, **تَبْرِيحٌ**, A  
**لُصْفِيٌّ**, **لُصْكَانٌ**, **لُصْجَانٌ**, etc.\*—In III. **فِعَالٌ**  
is the original infinitive, which the great majority of the  
Arabs shortened into **فَعَالٌ**, whilst some compensated the loss of the  
long vowel by doubling the following consonant, **فَعَّالٌ**. The most  
common form of all is **مُفَاعَلَةٌ** ([in form identical with the] pass.  
particip. fem.).—In V. the original form is **تَفْعَالٌ**, which has  
however been almost entirely supplanted by **تَفَعَّلٌ**.—In VIII. those B  
Arabs alone use **فَعَّالٌ**, who shorten the Perf. and Imperf. into  
**يَفْعِلُ**, or **يَفْعَلُ**, etc. in the cases mentioned in § 117\*.—  
The form **تَفْعَالٌ** is sometimes ascribed to III., as **تَرَمَّالٌ**; and  
**تَرَامُوا** **رَمَّيَا**, **تَهَاجَرُوا** **هَجِيرَى**, **تَحَاجَرُوا** **حَجِيرَى** to VI., as **فَعِيلَى**.

[REM. b. For the **مَصْدَرٌ مَبِئِيٌّ** of the derived conjugations see  
§ 227, rem.]

**203.** The nouns formed from the quadriliteral verbs are:—

- I. 1. **فَعْلَانٌ**, as **دَحْرَجَةٌ**, **سَرْهَفَةٌ**, **حَوْقَلَةٌ**, **جَهْوَرَةٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**,  
**فَلَقْلَقَةٌ**, **زَلْزَلَةٌ**.  
2. **فَلَقَالٌ**, **زَلْزَالٌ**, **سَلْقَاءٌ**, **حِقِيقَالٌ**, **سِرْمَافٌ**, **دِحْرَاجٌ**, **فَعْلَالٌ**.  
[3. **فَلَقَالٌ**, **زَلْزَالٌ**, **فَعْلَالٌ**.]  
II. **تَفْعَلَلٌ**, as **تَدَخَّرَجٌ**.  
III. **اِفْعِنَالٌ**, as **اِحْرِنَجَامٌ**.  
IV. **اِفْعِلَالٌ**, as **اِطْمِئْنَانٌ**, **اِفْشِعْرَارٌ**. [The irregular form **طُمَأْنِينَةٌ**  
is rather to be considered as a substantive, **مَصْدَرٌ**.]

REM. In I. **فَعْلَانٌ** is the common form, whilst the employment  
of **فَعْلَالٌ** depends upon the *usus loquendi* (like that of **فَعَّالٌ** in III.

\* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

- A of the triliteral verb). The form **فَعْلَل** seems to be restricted to reduplicated verbs, like **زَلَزَلَ**.—A variation of the fourth form is presented to us in the word **طَعِنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعُنٌ**, which comes from **طَعَنَنَ** = **اطْعَنَنَ**.

**204.** The abstract nouns of the verba mediæ rad. geminatae are formed according to the rules given in § 120. Hence **مَدَدٌ** for **مَدَدٌ**, **مَرَدٌ** for **مَرَدٌ** (from **رَدَدَ**), **تَغَرَّةٌ** for **تَغَرَّةٌ** (from the second form of **غَرَّ**).

- B **REM. a.** Those nouns, of which the first and second radicals are pronounced with fêṭḥa, undergo no contraction; as **سَدَدٌ**, **عَلَلٌ**, **مَلَلٌ**, **غَصَصٌ**.

**REM. b.** The nouns of the third and sixth forms may either be contracted or not; as **مَادِدَةٌ** or **مَادَّةٌ**, **تَسَابُطٌ** or **تَسَابٌ**. See § 124.

- 205.** The formation of nouns from the verba hêmzata takes place according to the rules laid down in §§ 131—136.

**206.** Those verba primæ rad. **و**, that reject the **و** in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	<b>عَدَةٌ</b>	from	<b>وَعَدَ</b> ,	Imperfect	<b>يَعِدُ</b> ,	Imperat.	<b>عِدْ</b>
	<b>عِظَةٌ</b>	„	<b>وَعِظَ</b>	„	<b>يَعِظُ</b>	„	<b>عِظْ</b>
	<b>دَعَةٌ</b>	„	<b>وَدَعَ</b>	„	<b>يَدَعُ</b>	„	<b>دَعْ</b>
D	<b>زِنَةٌ</b>	„	<b>وَزَنَ</b>	„	<b>يَزِنُ</b>	„	<b>زِنْ</b>
	<b>دِبَةٌ</b>	„	<b>وَدَى</b>	„	<b>يَدِي</b>	„	<b>دِ</b>

The termination **ة**, with which these nouns are furnished, is a compensation for the lost radical.

**REM. a.** Not a few verba primæ rad. **و**, however, have nouns of the form **فَعْلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرٌ**; **وَجَنٌ**, **يَجُنُ**, **وَجَنٌ**. Others have both forms;



e.g. *يَعِدُ*, *وَعَدَ*; *يَزِنُ* and *وَزَنَ*; *يَضَعُ* and *ضَعَا*; *يَعْدُ* and *عَدَا*. A

REM. b. Initial *و*, if pronounced with damma or kèsra, may be changed into *أ* (see § 145, rem.), as *أَجْدَانُ*, *أَجُودُ* for *وَجْدَانُ* *وَجُودُ*.

REM. c. In nouns from verba primæ rad. *و*, this radical is changed into *ي*, if it be without a vowel, and kèsra precede; as *إِسْتِيفَا* for *وَجَبَ*; *إِجَابَ* for *وَجَبَ*; *إِسْتَوْفَا* from the tenth of *وَفَى*. See § 145. B

REM. d. Compare in Hebrew, *שָׁבַח*, (*רִנָּה*) *רָנַח*, (*לִדָּה*) *לָדַח*, *עֲצָה*, (*עֵדָה*) *עָדַח*; *יָדַע*, *יָשַׁב*, *יָרַח*, *יָלַד*, *דָּעַח*, from *יָלַד*, *יָשַׁב*, *יָרַח*, *יָלַד*; *שָׁחַח*, *יָעַץ*, *יָעַד*, from *שָׁחַח*, (*שִׁנָּה*) *שָׁחַח*. Corresponding forms in Syriac are *ܡܥܝܢܐ* (rad. *ܡܥܝ*), *ܡܥܝܢܐ* (rad. *ܡܥܝ*).

207. Nouns derived from verba mediæ rad. *و* et *ي* are subject to the same irregularities as those verbs (§ 150, etc.). C

208. If the noun from a verb mediæ rad. *و* or *ي* be of the form *فَعْلٌ*, the *و* or *ي* remains unchanged; as *سَيَّرَ*, *قَوَّلَ*. In the form *فُعُولٌ* from verba med. *و*, the *و* may be changed into *ؤ*, as *حُؤُولٌ*, *ثُؤُوبٌ* from *وَوَّ*, *وَوَّو*, *وَوَّو*, *وَوَّو*, *وَوَّو*, etc. Verba med. *ي* of the form *فَعْلٌ*, Imperf. *يَفْعَلُ* (see § 157), frequently take kèsra in the *مَصْدَرٌ* *مِيعِي*, as *مَزِيدٌ*, (*مَجِي*) or by assimilation *مَجِي*, (*مَبِيث*) *مَبِيث*, (*مَبِيث*) *مَبِيث*, *مَعِيشٌ*, *مَصِيرٌ*, *مَسِيرٌ*, and the like. [See § 223, rem.] D

209. If the letter *و*, pronounced with fèthā, be preceded by kèsra, it is converted into *ي*; as *قِيَامٌ* for *قَامَ*; *صِيَانَةٌ* for *صَانَ*, from *صَانَ* and *اِنْقِيَادٌ* and *اِنْقِيَادٌ* from the seventh and eighth forms of *قَادَ*. Except in the third form, where it remains





A مُضَوًى (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as اِئْتِ for اُتِ, اِوِ for اُوِ, اِغِ for اُغِ; just as in the plural of substantives we find عِصِي, قِصِي, دِلِي, from قَوْس, عَصَا, دَلْو. دِلِي, for قِصِي, عِصِي, دِلِي.

216. If the noun from a verb *tertiæ rad.* *ي* be of the form فَعِيل, the *ي* productionis of the second syllable combines with the B radical *ي* into *ي*; as هَوِي for هَوِي, from هَوَى. In the same form from *verba tertiae rad.* *و*, the third radical is converted into *ي*, and combines in the same manner with the *ي* productionis into *ي*.

217. In the *nomina verbi* of the forms فَعَال, فَعَال, and فَعَال, the third radical of *verba tertiae rad.* *و* et *ي* is changed into *hêmza*; as بُكَاء, بُنَاء, خَفَاء; اِرْتَجَاء, اِنْجَلَاء, اِعْطَاء; and in that of the third, when it has the C form فَعَال, as نَادَى from نَادَى. This change is caused by the preceding long *fetha*.

218. The *nomina verbi* of the second form of *verba tert. rad.* *و* et *ي* always take the form تَفَعَّلَ (§ 202, rem.), as تَعَزَّي, تَسْلِي. In those of the fifth and sixth forms, the influence of the third radical D (always *ي*, § 169) converts the *damma* of the penult syllable into *kèsra*, and the syllables *ي* are contracted into *ـ* (according to § 167, *b*, *β*). Hence تَجَلَّى for تَجَلَّى (تَجَلَّى), تَوَالَّى for تَوَالَّى (تَوَالَّى).

(β) *The Nomina Vici or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination *ة* to the verbal noun. For this

purpose the form **فَعْل** is always selected in the first form of the A trilateral verb, **تَفْعِيل** in the second, and **فَعْلَال** in the first form of the quadriliterals. Eg. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **قَرْحَةٌ**, **فَرَّةٌ**, **تَقْلِيْبَةٌ**, **اِسْتِنْشَافَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكِشَافَةٌ**, **تَغَالُفَةٌ**, **تَقْلُبَةٌ**, **اِكْرَامَةٌ**, **اِحْزَانَةٌ**, **تَرْوِيْحَةٌ**, **دُخْرَجَةٌ**, **اِفْشَعْرَارَةٌ**, **تَدْخُرْجَةٌ**, **دُخْرَاجَةٌ**, the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or B snuffing, rolling, being rolled, shuddering, once. These nouns are called **أَسْمَاءُ اَلْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **عَدُوَّةٌ**, **قَوْمَةٌ**, **وَعْدَةٌ**, **لَقِيَ**, **رَمَى**, **اَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَةٌ**, **رَمِيَّةٌ**, **اَتِيَّةٌ**.

REM. b. If the verbal noun happens to end in **ة**, the feminine C termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** one, as **رَحِمَهُ رَحْمَةً وَاحِدَةً**, he had pity or compassion upon him once; and so with **دُخْرَجَةٌ**, **اِسْتِعَانَةٌ**, **اِقَامَةٌ**, **مُقَاتَلَةٌ**, **تَسْلِيَةٌ**, **عِيْمَةٌ**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصْرَتَانِ**, pl. **نَصْرَاتٌ**.

REM. d. Other verbal nouns are but rarely used in this way; D as **اِثْبَانَةٌ**, **لِقَاءَةٌ**, **رُؤْيَةٌ**, **حِجَّةٌ**, the act of going on a pilgrimage, seeing, meeting, coming, once.

### (γ) The *Nomina Speciei* or Nouns of Kind.

220. The **اِسْمُ التَّوْعِ** or noun of kind, has always the form **فَعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نِيْمَةٌ**, **مِيْمَةٌ**, **قِتْلَةٌ**, **طَبْعَةٌ**, **قَعْدَةٌ**, **رُكْبَةٌ**, **جِلْسَةٌ**, manner, mode, or

- A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. *هُوَ حَسَنُ الْكِتَابَةِ* *he is good as to his manner of writing, he writes a good hand*, *بُئْسَتْ الْمَيِّتَةُ قُتِلَ قِتْلَةً سَوْءٌ* *he was killed in a miserable way, 't is a wretched death!*

- REM. a. The nom. speciei may, like the nom. verbi and nom. vicia, be used in a passive sense, as *صِرْعَةً*, *way of being thrown* (from horseback), e.g. *سُوءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ*, *to sit fast badly is better than to be thrown easily*. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عِذْرَةً* *manner of excusing oneself*, from *اعْتَذَرَ* *to excuse oneself*; *خِمْرَةً* *mode of veiling oneself*, from *اِخْتَمَرَتْ* *she put on the خِمَارُ or yashmak*; *عِمَّةً* *way of putting on a turban*, from *اعْتَمَرَ* or *تَعَمَّرَ* *to put on a turban (عِمَامَةً)*.
- B

- REM. b. If the nom. verbi has the form *فَعْلَةٌ*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمِيَّتُهُ حَمِيَّةُ الْمَرِيضِ* *I made him observe a regimen like a sick man*, *نَشْدَتُهُ نَشْدَةُ النَّفِيسِ* *I searched for it as for something precious*; or else *نَشْدَتُهُ نَوْعًا مِنَ النَّشْدَةِ*, *حَمِيَّتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* *I honoured him as a friend is honoured*, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.
- C

- D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ* *الْمَكَانِ وَالزَّمَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fəṭḥa*, if the Imperfect has *fəṭḥa* or *ḍamma*, but *kəṣra*, if the Imperfect has *kəṣra*. E.g. *مَشْرَبٌ* *a place for drinking, a reservoir or water-trough*, from *شَرِبَ* *to drink*, imperf. *يَشْرَبُ*; *مَنْهَلٌ* *the time or place for watering*

(camels), from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَضَرَعٌ* the time when, or A  
place where, one is thrown down or slain, from *صَرَعَ* to throw down,  
imperf. *يَضْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from  
*كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ*, a place of egress and  
ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ*, and *دَخَلَ* to go in, imperf.  
*يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room,  
assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place  
aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظُّرُفِ*, because *time* and  
*place* are, as it were, the vessels in which the act or state is con-  
tained.

REM. b. Twelve of these nouns, though derived from verbs in  
which the characteristic vowel of the Imperfect is *ḍamma*, take, not-  
withstanding, *kəṣra*; viz.

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C  
shambles.
2. *مَرْفُقٌ* . . . . . whereon one rests, the elbow.
3. *مَسْجِدٌ* . . . . . of prostration in prayer, a mosque.
4. *مَسْقِطٌ* . . . . . where anything falls.
5. *مَسْكِنٌ* . . . . . where one dwells, habitation.
6. *مَشْرِقٌ* . . . . . where the sun rises, the east. D
7. *مَطْلِعٌ* . . . . . of ascent or rising.
8. *مَغْرِبٌ* . . . . . where the sun sets, the west.
9. *مَفْرُقٌ* . . . . . of division, in particular, where the hair divides  
in different directions, the crown of the head.
10. *مَنْبِتٌ* . . . . . where a plant grows.

- A 11. *مَنْخَرٌ* the place where the breath passes through the nose, the nostril.

12. *مَنْسِكٌ* . . . . where a sacrifice is offered during a religious festival.

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fetha*, and the same license is extended by some grammarians to all the rest. Instead of *مَنْخَرٌ* some say *مَنْخَرٌ*, *مَنْخَرٌ*, and even *مَنْخُورٌ*.

The verb *جَمَعَ*, to collect, which has *fetha* in the imperf., also makes

- B *مَجْمَعٌ* or *مَجْمِعٌ*, a place of collecting, meeting or assembling. The vowel of the first syllable is variable in *مَخْدَعٌ*, also *مُخْدَعٌ* and *مِخْدَعٌ*, a place of hiding or concealment, a small room or closet. See § 228, rem. a; and compare the variations in *مُجَسَّدٌ* a garment worn (by a woman) next the skin; *مُضَصَّفٌ* a book, a copy of the *Kor'ān*; and *مُطَرَّفٌ* a robe with ornamental borders.

- C REM. c. The *kèsa* of the second syllable distinguishes in many cases the nomina temp. et loci from the *مُضَدَّرٌ مِيحِيٌّ*, which, as a general rule, takes *fetha* in the second syllable. Thus *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, are nomina verbi or infinitives; whilst *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, *مَجْلِسٌ*, are nomina temporis or loci.

REM. d. This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into *—* and *—*; as *מִשְׁאֵב*, *מִצֵּב*, *מִנְצֵב* (מִנְצֵב),

- D *מִקְוֵה* (מִקְוֵה), *מִרְכָּב* (מִרְכָּב), *מִדְבָּר* (מִדְבָּר), *מִזְבֵּחַ* (מִזְבֵּחַ).

222. Nouns of time and place, formed from verba primæ rad. *و* et *ي*, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsa* in the second syllable. E.g. *مَوْزِدٌ* watering-place, from *وَرَدٌ* to go down (to draw water), imperf. *يَرِدُ*; *مَوْعِدٌ* the time or place of a promise or appointment, fixed time or place, from *وَعَدٌ* to promise, imperf. *يَعِدُ*;



**مَوْضِعٌ** *the place where anything is put, a place*, from **وَضَعَ** to put down, A  
to place, imperf. **يَضَعُ**; **مَوْجِلٌ** *a place that is dreaded*, from **وَجَلَ** to be  
afraid, imperf. **يَوْجِلُ**; **مَوْجِلٌ** *a slough or quagmire*, from **وَجَلَ** to  
stick in the mud, imperf. **يَوْجِلُ**; **مَيْسِرٌ** *a game at hazard*, from **يَسَرَ**  
to play at hazard, imperf. **يَيْسِرُ**.

REM. Here the **مَصْدَرٌ مِيجِيٌّ** should, strictly speaking, have the  
same form as the *nomina loci et temp.*, but the grammarians give B  
some examples with *fetha* in the second syllable, as **مَوْضِعٌ**, **مَوْجِلٌ**.

**223.** Those formed from *verba mediæ rad.* و et ي undergo  
changes analogous to those suffered by the Imperfect of the verb  
(§ 150); that is to say, after the second radical has taken *fetha* or  
*kðsra*, according to § 221, this vowel is thrown back upon the vowelless  
first radical, and the و or ي is changed into the homogeneous letter  
of prolongation (ا or ي). E.g. **مَقَامٌ** (**مَقُومٌ**) *place of standing, place*,  
from **قَامَ** to stand, imperf. **يَقُومُ** (**يَقُومُ**); **مَغَاصٌ** (**مَغُوصٌ**) *diving-place*, C  
from **غَاصَ** to dive, imperf. **يَغُوصُ** (**يَغُوصُ**); **مَخَافٌ** (**مَخُوفٌ**) and  
**مَهَابٌ** (**مَهِيْبٌ**), *a place that is dreaded*, from **خَافَ** to fear, imperf.  
**يَخَافُ** (**يَخُوفُ**), and **هَابٌ** to fear, imperf. **يَهَابُ** (**يَهِيْبٌ**); **مَقِيلٌ** (**مَقِيْلٌ**)  
*place of resting at mid-day*, from **قَالَ** to sleep at mid-day, imperf. **يَقِيْلُ**  
(**يَقِيْلُ**).

REM. The **مَصْدَرٌ مِيجِيٌّ** has in this case regularly the form with  
ā in the second syllable, as **مَآبٌ**, **مَآلٌ**, **مَعَادٌ**, *return* (from **آبَ** for D  
**أَوْبَ**, etc.), **مَشَاعٌ** *being divulged or published* (from **شَاعَ** for **شَيْعَ**);  
but many *verba med.* ي take in preference the form with ī, as  
**مَسِيلٌ** or **مَسَالٌ**, **مَسِيْلٌ** or **مَسِيْلٌ**, **مَسِيْلٌ** or **مَسِيْلٌ**, **مَسِيْلٌ** or **مَسِيْلٌ**,  
**مَسِيْلٌ** or **مَسِيْلٌ**, **مَسِيْلٌ** or **مَسِيْلٌ**, **مَسِيْلٌ** or **مَسِيْلٌ**.  
See § 208.

**224.** Those formed from *verba tertie rad.* و et ي violate the rule  
laid down in § 221, for they always take *fetha* in the second syllable,

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعَلَ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجُو, مَنْجَى) *place of refuge*, from **نَجَا** to escape, imperf. **يَنْجُو**; **مَرْعَى** (مَرْعَى, مَرْعَى) *pasture-ground*, from **رَعَى** to pasture or graze, imperf. **يَرْعَى**; **مَثْوَى** (مَثْوَى, مَثْوَى) *the place where one stops*, from **ثَوَى** to stop, imperf. **يَثْوَى**; **مَأْوَى** (مَأْوَى, مَأْوَى) *do.*, from **أَوَى** to go or resort to a place, imperf. **يَأْوَى**; **مَطْوَى** (مَطْوَى, مَطْوَى) *a fold*, from **طَوَى** to fold, imperf. **يَطْوَى**; **مَثْنَى** (مَثْنَى, مَثْنَى) *a bend*, from **ثَنَى** to bend, imperf. **يَثْنَى**.
- B

REM. The **مَصْدَرٌ مِيمِيٌّ** has the same form, as **مَجْرَى** from **جَرَى**, imperf. **يَجْرَى**; **مَسْرَى** from **سَرَى**, imperf. **يَسْرَى**.

225. Nouns of time and place not unfrequently take the feminine form **مَة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغْوَرَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fatha*; as **مَقْبَرَةٌ** *cemetery*, **مَشْرَبَةٌ** *place for drinking, banqueting-room*, **مَشْرَعَةٌ** *watering-place*. Some nouns have even three forms; as **مَشْرِيقَةٌ** *a place where one suns oneself or sits in the sunshine*, **مَهْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَظَنَّةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to think, suppose, imperf. **يَظُنُّ**.
- D

REM. The **مَصْدَرٌ مِيمِيٌّ** is liable to the same variations, though **مَفْعَلَةٌ** is the normal form, as **مَسْغَبَةٌ** *hunger*. For example: **مُحَمَّدَةٌ**,

مَرْثِيَّةٌ, مَغْفِرَةٌ, مَعْتَبَةٌ, مَظْلَمَةٌ; مَذْمُومَةٌ, مَحْبُودَةٌ, مَذْمُومَةٌ, in preference to مَذْمُومَةٌ, M or  
مَقْدَرَةٌ, مَأْرَبَةٌ; مَعْدِرَةٌ; مَحْصِيَةٌ; (مَرْثِيَّةٌ) مَرْثَاةٌ.

226. Some nouns of time and place, derived from *verba primæ* rad. و et ي, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth*, from وَلَدَ to bear; مِيعَادٌ *appointed time [or place] for the fulfilment of a promise*, from وَعَدَ to promise; مِيقَاتٌ *appointed time [or place for the performance of some action]*, from وَقَّتَ to fix a time. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مِشْرِيقٌ = مَشْرِقَةٌ; but in Æthiopic it is the usual form from all verbs, as mēsraḳ = مَشْرِيقٌ, mērāb = مَغْرِبٌ, mēr'ay = مَرْعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلًّى *a place of prayer* (صَلَّى to pray); مُصْبِحٌ, مُمَسًى, *the time of entering upon the morning or evening* (أَصْبَحَ, أَمَسَ, to enter upon the time of morning or evening); مُدْخَرٌ, مُخْرَجٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ to make one enter) or go out (أَخْرَجَ to make go out); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ to return); مُجْتَمِعٌ *a place where things are collected* (اجْتَمَعَ to be collected); مُلتَقًى *place or time of meeting* (التَقَى to meet); مُسْتَهْلٌ *the first day of the month* (أَسْتَهَلَ the new moon appeared); مُدْخَرٌ *a place where one rolls anything* (دَخَرَ to roll); مُخْرَجٌ *a place where (camels) are crowded together* (أَخْرَجَ to be gathered together in a crowd). D

REM. The same form is also used as a مَصْدَرٌ مِيمي from the derived forms of the trilateral verb and from the quadrilateral; e.g. مُجَرَّبٌ *the being tried or tested* = تَجَرَّبَ or تَجَرِبَةٌ; مُنْتَدًى *the*

- A *letting (camels) graze in the interval of their being watered* = تَنْدِيَّةٌ ;  
*the rending in pieces* = تَمْرِيقٌ ; مُوَلَّى the guarding carefully =  
 تَوْقِيَّةٌ ; مُقَاتِلٌ fighting = قِتَالٌ or مُقَاتِلَةٌ ; مُغَارٌ the making a raid or  
 foray = إِغَارَةٌ ; مُصَابٌ affliction = إَصَابَةٌ ; مُتَقَلِّبٌ turning or  
 tossing to and fro = تَقْلِبٌ , اِنْقِلَابٌ ; مُتَحَامِلٌ the pressing heavily on,  
 wronging = تَحَامُلٌ ; مُصَلِّصٌ to make a clashing or ringing sound =  
 صِلَصِلَةٌ , إِلَى اللَّهِ مِنْهَا اَلْمُشْتَكَى وَالْبَعْوَى , to God is (our) complaint of  
 this event (وقعة) and (on Him) is (our) reliance.

B (c) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ آلَاةٍ*, *nomina instrumenti*. They have the forms مِفْعَالٌ, مِفْعَلٌ, and مِفْعَلَةٌ, and are distinguished from the nouns of place and time

- C by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ي, they remain uncontracted. E.g. مِبْرَدٌ, a file, from بَرَدٌ, to file ; مِبْضَعٌ, a lancet, from بَضَعَ, to cut ; مِشْرَطٌ and مِشْرَاطٌ, a lancet ; مِقْرَاضٌ, a pair of scissors ; مِفْتَاحٌ or مِفْتَاحٌ, a key ; مِشْرَجٌ and مِشْرَجَةٌ, a comb ; مِخْجَمَةٌ, a cupping-glass ; مِثْسَحَةٌ and مِثْنَسَةٌ, a broom ; مِقْصٌ (for مِقْصَصٌ), a pair of scissors ; مِسْلَةٌ, a packing-needle ; مِثْرَةٌ, an iron instrument for marking a camel's foot (from أَثَرٌ) ; مِيسَرٌ, a pad placed under a horse's saddle (from وَكَّرَ) ; مِيزَانٌ, a balance or pair of scales (from وَزَنَ) ; مِرْوَحَةٌ and مِرْوَحٌ, a fan ; مِقْوَدٌ, a bridle or halter ; مِرْوَدٌ, a small probe for applying kohl to the eyes ; مِخِيطٌ, a needle ; مِضِيدٌ and مِضِيدَةٌ, a net or snare ; مِرْقَاةٌ (for مِرْقِيَّةٌ), a staircase or ladder ; مِصْفَاةٌ, a strainer ; مِثْوَاةٌ, a branding-iron or cautery.

REM. a. A very few have the form *مُفْعَل* or *مُفْعَل*; as *مُنْخَل*, A  
a sieve; *مُنْضَل*, a sword; *مُغْزَل* = *مُغْزَل*, a spindle; *مُسْعَط* = *مُسْعَط*,  
an instrument for introducing medicine into the nose; *مُدَق* = *مُدَق*,  
a pestle or mallet; *مُجْمَر* = *مُجْمَر*, a censor. The form *مُغْزَل* is  
also used.

REM. b. The corresponding Hebrew nouns have *־* and *־* as  
well as *־* in the first syllable; e.g. *מִזְלָה*, *מִלְחָה*, *מִזְלָה*, *מִלְחָה*, B  
*מִזְלָה*.

(c) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*,  
*nomina agentis*, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are verbal C  
adjectives, i.e. adjectives derived from verbs, and nearly correspond in  
nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in  
other languages, substantives.

230. The verbal adjectives, derived from the first form of the  
triliteral verb, have two principal forms, namely, the nomen agentis,  
*فَاعِل*, and the nomen patientis, *مَفْعُول*. E.g. *كَاتِب* writing, a scribe  
or secretary, from *كَتَبَ* to write, *مَكْتُوب* written, a letter, from *كُتِبَ*; D  
*خَادِم* serving, a servant, from *خَدَمَ* to serve, *مَخْدُوم* served, a master,  
from *خُدِمَ*; *حَاكِم* judging, a judge, from *حَكَمَ* to judge; *كَائِن* being,  
from *كَانَ* to be; *مَوْجُود* found, existing, from *وُجِدَ*, to be found, to  
exist; *مَجْنُون* mad, a madman, from *جُنَّ*, to be possessed, to be mad.

REM. a. When formed from *فَعَّلَ* and the transitive *فَعَّلَ* (as  
*رَهَبَ* to fear, *رَكِبَ* to ride on, *عَلِمَ* to know, *مَسَّ* to touch), these  
*nomina agentis* are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. *كَاتِبٌ*, *كَاتِبٌ*, *كَاتِبٌ* (see above), *عَالِمٌ* a scholar, *رَاهِبٌ* an ascetic. But if from the intransitive *فَعِلَ* and from *فَعَلَ*, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus *فَارِحٌ* or *جَادِلٌ* being glad, rejoicing, *جَائِدٌ* being cowardly, *جَائِدٌ* being liberal, *ضَائِقٌ* being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are *فَرِحٌ* and *جَدِلٌ* or *جَدَلَانٌ*, *جَدَلَانٌ* gladsome, cheery, *جَبَانٌ* cowardly, *جَوَادٌ* bountiful, generous, and *ضَيِّقٌ* narrow. [Comp. however § 232, rem. b.]
- B

REM. b. The nomen agentis *فَاعِلٌ* is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase *قُمَرُ قَاتِيهَا*,

- C for *قُمَرُ قَاتِيهَا*; but this is more frequently the case with the nomen patientis (compare § 227, rem.) *مَفْعُولٌ*. E.g. *جَهْدٌ* = *مَجْهُودٌ*, labour, effort, one's utmost; *حَلْفٌ* = *مَحْلُوفٌ*, swearing, an oath; *رَدٌّ* = *مَرْدُودٌ*, giving or sending back, rejection; *عَقْلٌ* = *مَعْقُولٌ*, understanding, intelligence; *وَعْدٌ* = *مَوْعُودٌ*, knowledge, perception; *وَعْدٌ* = *مَوْعُودٌ*, promising, a promise; *يُسْرٌ* = *مَيْسُورٌ*, affluence, opposed to *عُسْرٌ* = *مَعْسُورٌ*, penury, distress; *رَفْعٌ* = *مَرْفُوعٌ*, to trot quickly (of a camel); *وَضْعٌ* = *مَوْضُوعٌ*, to trot easily (do.); *خَفْضٌ* = *مَخْفُوضٌ*, to go gently (do.); *وَضْعٌ* = *مَوْضُوعٌ*, being in existence, being got or acquired; *مَجْلُودٌ* = *جَلَادَةٌ*, hardness, sturdiness, endurance. The fem. *مَفْعُولَةٌ* is likewise occasionally so used, as *مَحْلُوفَةٌ*, *مَشْعُورَةٌ*, *مَوْعُودَةٌ*; *مَضْدُوقَةٌ* = *مُضْدِيقَةٌ*, the telling of the truth, opposed to *مَكْذُوبَةٌ* = *كُذْبٌ*, lying; and also a cognate form *مَفْعُولَاءَ*, as *مَحْلُوفَاءَ*, *مَشْعُورَاءَ*.
- D

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. *كَلِمَتُهُ مُسَاهِفَةٌ*; *رَاكِضًا*, *أَتَيْتُهُ رَكِضًا*, I came to him riding hard,

*I spoke to him face to face* (lit. *lip to lip*), = مُشَافِهًا; لَقِيْتُهُ عَيْنًا, A  
*I met him face to face* (lit. *eye to eye*), = مُعَايِنًا; قَتَلْتُهُ صَبْرًا, I slew  
*him in cold blood* (lit. *bound, confined or held*, so that he could not  
 resist or escape), = مَضْبُورًا; رَجُلٌ عَدْلٌ, رَجُلٌ عَدْلٌ, اِمْرَأَةٌ عَدْلٌ,  
*a just man, a just woman, just men,* = عَادِلٌ, عَادِلَةٌ, اَعْدُوٌّ, اَعْدُوَّةٌ,  
*water which sinks into the ground,* = غَائِرٌ; دِرْهَمٌ ضَرْبُ الْاِمِيرِ, a  
*dirham struck by the emir,* = مَضْرُوبُ الْاِمِيرِ; هُمُ خَلْقُ اللَّهِ, they are B  
*the creatures* (lit. *the creation*) of God, = مَخْلُوقُ اللَّهِ.

REM. d. قَاعِلٌ is the Aram. קַעִיל, and Heb. קַעִיל (with  
 ō for ā). The form مَفْعُولٌ does not occur in either of these  
 languages, the Heb. using instead of it فَعُولٌ = قَعُولٌ, and the  
 Aram. قَعِيلٌ = قَعِيلٌ (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived  
 from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْفَاعِلِ C  
 وَأَلْمَفْعُولِ, *adjectives which are made like, or assimilated to, the par-*  
*ticiples, viz. in respect of their inflection.* Of these the following  
 are the principal.

- |           |               |
|-----------|---------------|
| 1. فَعْلٌ | 9. فَعَالٌ    |
| 2. فَعْلٌ | 10. فُعَالٌ   |
| 3. فَعِلٌ | 11. فَعِيلٌ   |
| 4. فَعْلٌ | 12. فَعُولٌ   |
| 5. فَعْلٌ | 13. فُعْلَانٌ |
| 6. فَعْلٌ | 14. فُعْلَانٌ |
| 7. فَعْلٌ | 15. فُعْلَانٌ |
| 8. فَعْلٌ | 16. أَفْعَلٌ  |

D

232. Most of these adjectives come from neuter verbs, and  
 express, partly, a quality inherent and permanent in a person or





لَرَاتٌ A noble, from كَرَمَ ; حَسَنٌ handsome, from حَسَنَ ; سَوِيَّةٌ (of water), from سَوَّى ; حَرَقٌ salt (of water), from حَرَقَ to burn ; بَخِيلٌ long, tall, from طَالَ ; قَدَارٌ a cook, from قَدَرَ to cook]. 11. كَثِيرٌ stingy, niggardly, from بَخَلَ ; كَثِيرٌ much, many, numerous, from كَثَرَ ; شَرِيفٌ noble, from شَرَفَ ; كَرِيمٌ noble, from كَرَّمَ ; ضَعِيفٌ weak, from طَوِيلٌ long, tall, from طَالَ ; رَحِيمٌ compassionate, merciful, from رَحِمَ ; سَلِيمٌ safe, from سَلِمَ ; سَقِيمٌ, مَرِيضٌ sick, from مَرَضَ ; سَقِيمٌ light, agile, from خَفَّ ; جَلِيلٌ great, glorious, from جَلَّ ; ذَقِيقٌ small, slender, paltry, from ذَقَّ. 12. أَكُولٌ gluttonous, from أَكَلَ ; كَذُوبٌ addicted to lying, from كَذَبَ ; صَادِقٌ veracious, from صَدَقَ ; قَوُولٌ or قَوْلٌ, ialkative [or ready to speak], from قَالَ ; قَعُولٌ ready to do, from قَعَلَ ; عَطُوفٌ pushing, thrusting or kicking violently, from دَفَعَ ; عَطُوفٌ moved by affection or pity, from عَطَفَ ; جَسُورٌ daring, from جَسَرَ ; جَهُولٌ ignorant, foolish, from جَهَلَ ; حَصُورٌ continent, impotent, from حَصَرَ. 13. سَكْرَانٌ drunk, from سَكَرَ ; غَضَبَانٌ angry, from غَضَبَ ; غُرْثَانٌ, جَوْعَانٌ, طَمِئٌ, عَطِشٌ, طَمِئٌ, thirsty, from عَطِشَ ; غُرْثَانٌ, جَوْعَانٌ, hungry, from جَاعَ ; غُرْثَانٌ, جَوْعَانٌ, satisfied with food, from شَبِعَ ; غُرْثَانٌ, جَوْعَانٌ, satisfied with drink, from رَوَى ; خَزِيَانٌ ashamed, from خَزِيَ. 14. نَدَمَانٌ repentant, from نَدِمَ. 15. عُرْيَانٌ naked, from عَرَى. 16. أَبْلَجٌ D a clear space between the eyebrows, bright, open, cheerful in countenance, from أَبْلَجَ ; أَشْمٌ having a high, straight nose, from شَمَّ ; أَهْيَفٌ having a slender waist, from هَيْفَ ; أَذْقَنٌ having a long chin (ذَقْنٌ) ; أَحْوَلٌ humpbacked, from حَدَبَ ; أَعْوَرٌ one-eyed, from عَوَرَ ; أَحْمَقٌ squinting, from حَمَقَ ; أَحْمَقٌ foolish, stupid, from حَمَقَ ; أَصَمٌ deaf, from صَمَّ ; أَحْمَقٌ foolish, stupid, from حَمَقَ ; أَحْمَقٌ unskilful, clumsy, stupid, from حَمَقَ ; أَحْمَقٌ unseemly, ugly, foul, from شَنَّعَ ; أَحْمَرٌ red, أَحْوَدٌ black, أَبْيَضٌ white, أَصْفَرٌ yellow.

A REM. a. As is shown by the above examples, the forms **فَعْلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِلٌ** and **فَعُلٌ** come respectively from **فَعِلَ** intrans. and **فَعُلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعَلَ** intrans.; **فَعَالٌ** and **فُعَالٌ** mainly from **فَعَلَ**; **أَفْعَلٌ** chiefly from **فَعِلَ** intrans., sometimes from **فَعُلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعَلَ** intrans. or **فَعُلَ** (see § 230, rem. a); e.g. **أَمِنٌ** *safe, secure*, = **أَمِينَ** or **أَمْنٌ**, from **أَمَنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرَتْ**; **حَامِضٌ** *sour, acid*, from **حَمِضَ** or **حَمِضٌ**.

C REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَقْتُولٌ** *slain* = **قَتِيلٌ**; **مَجْرُوحٌ** *wounded* = **جَرِيحٌ**; **مَذْبُوحٌ** *slaughtered, a victim*, = **ذَبِيحٌ**; **مَخْضُوبٌ** *died* = **خَضِيبٌ**; **مَأْسُورٌ** *bound, a prisoner*, = **أَسِيرٌ**; **مَكْحُولٌ** *rubbed with kohl* = **كَحِيلٌ**. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.\*

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أُبْنِيَّةُ التَّبَالُغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِئِلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**; **كَرِيمٌ**, **جَلِيلٌ**; and so also in substantives, as **رَغِيْفٌ**, **شَعِيْرٌ**, **بَعِيْرٌ**, **الْمَسِيْحُ**.

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\* **رَسُولٌ** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

REM. c. Many of these forms exist in Hebrew and Aramaic. A  
For example, in the former, **فَعَلَ**, as **חָדַשׁ** = **חָדַשׁ**; **فَعِل**, as **חָנַן** =  
**חָנַן**; **فَعָל**, as **יָדַר** = **וְיָדַר**; **فَعָל**, as **יָדַר** (ō for ā); **فَعוּל**, as  
**זָעִיר**, **אֶסֶד**; **فַעִיל**, as **אֶסֶד**, **אֶסֶד**.

233. From verbal adjectives of the form **فَاعِل**, as well as from  
some others, is derived an adjective **فَعָל**, which approaches very  
nearly in meaning to **فَعוּל** and **فַעִל**, since it adds to the signification B  
of its primitive the idea of intensiveness or of habit. Hence it is  
called **اِسْمُ اَلْمَبَاغَةِ**, the noun of intensiveness. E.g. **أَكَلَ** eating, **أَكَال**  
a glutton, = **أَكُول**; **كَذَبَ** lying, **كَذَّاب** a (habitual) liar, = **كَذُوب**;  
**دَفَعَ** pushing, thrusting, repelling, **دَفَاع** pushing, etc., violently, = **دَفُوع**;  
**سَأَلَ** asking, **سَأَل** importunate, a beggar, = **سُوּوَل**; **شَرِبَ** drinking,  
**شَرَّاب** drinking much, addicted to wine, = **شُرُوب**; **عَلِمَ** knowing, learned, C  
**عَلَّام** very learned; **بَكَ** weeping, **بَكَاء** weeping much; **هَيَّأ** fearing,  
**هَيَّاب** timid.

REM. a. The nouns which indicate professions and trades have  
usually this form; as **عَطَّار** a druggist, **طَبَّاح** a cook, **خَبَّاز** a baker,  
**خَيَّاط** a tailor, **نَجَّار** a carpenter, **سَقَّاء** a water-carrier, **جَنَّان** a  
gardener, **رَءَّاس** a seller of sheep's heads, **صَرَّاف** a money-changer or  
banker, **بَنَّاء** a builder or architect, **حَمَّال** a porter. Compare in  
Hebrew and Aram. **חַטָּא**, **נָנַב**, **טַבָּח**, **מַלְאךְ**, **סַבֵּל**, etc. D

REM. b. Other intensive adjectives, less common than **فَعָל**, are  
1. **فَعָל**, 2. **فַעִיל**, 3. **فَعוּל** or **فَعוּל**, 4. **فَعَلَ**, and 5. **فَاعוּל**; as  
1. **حَسَن**, **وَضَّاء**, very handsome, **كِرَّام** very noble, **كُبَّار** very large,  
**قَرَّاء** one who devotes himself to reading (the sacred writings), **دَفَّاع**  
a strong propeller or repeller, a great rush (of water or of people);  
2. **شَرִיב**, **سִיב**, **שִׁיב**, addicted to wine, drunken, **זָלִיל** going astray,

- A *wandering*; عَرِيفٌ *fond of opposition*, فَيْخِرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيفٌ *very liberal*, صَرِيعٌ *one who throws down often or violently, a wrestler*; دَرِيٌّ *glistening intensely* (also دَرِيٌّ, the only instance of the form فَعِيلٌ, except مُرِيقٌ); 3. فَرُوقٌ *timid*, مُرِيقٌ *everlasting*, سَتُوقٌ or سَتُوقٌ *bad* (of money), سَبُوحٌ or سَبُوحٌ *all-pure, all-glorious*, قُدُوسٌ or قُدُوسٌ *most holy*; 4. حَوَّلٌ *shifting, turning, knowing, cunning*, خَلَّبٌ *deceitful*; 5. فَارُوقٌ *timid*, جَاسُوسٌ *a spy*.—On the other hand, مِفْعَالٌ, مَفْعَالٌ, and مَفْعِيلٌ, are, strictly speaking, substantives (*nomina instrumenti*, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مِذْفَعٌ *thrusting or pushing much*, مِزْحَمٌ *pushing or pressing much*, مِصْدَمٌ *a brave warrior*, مِخْرَبٌ, مِخْرَابٌ, *do.*, مِطْعَنٌ *thrusting with the spear*, مِهْذَرٌ, مِهْذَارٌ, *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ, *eating much or giving much to eat, hospitable*, مِقْوَالٌ, مِقْوَالٌ, *talkative, eloquent*, مِقْرَاحٌ *cheerful*, مِذْعَانٌ *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, daring*, مِثْكَارٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَاكٌ *bearing female children*, مِثْكَارٌ *very liberal*, مِثْكَارٌ, مِثْكَارٌ, *very talkative*, مِغْطَارٌ, مِغْطَارٌ, *using perfumes*, مِسْكِينٌ *mean, poor* (فَكْهَجٌ, فَكْهَجٌ).—
- D Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, and تَفْعِيلٌ, which are abstract substantives (*nomina actionis*, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ, *given to play or sport*; تَلْقَامٌ, تَلْقَامٌ, *swallowing big morsels, greedy*; تَضْرَابٌ *covered by the stallion* (of a she-camel), تَلْقَاقٌ *talking much and foolishly*, تَكْذَابٌ *mendacious*, تَلْمِظٌ *fickle*, تَقْوَلَةٌ *loquacious*, تَعْلِمَةٌ *very learned*.

\* [To this class belongs also مُتْنِنٌ, مُتْنِنٌ, مُتْنِنٌ *stinking*. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A of being strengthened in their meaning by the addition of the termination **ا**, which is here used, as the grammarians say, **لِلْمُبَالَغَةِ**, to signify intensiveness, or **تَتَأَكِيدُ الْمُبَالَغَةُ**, to strengthen the idea of intensiveness. For example, from **فَاعِلٌ** comes **فَاعِلَةٌ**, as **رَاقٍ** one who hands down poems or historical facts by oral tradition, **رَاقِيَةٌ** crafty, **دَاهٍ** crafty, **دَاهِيَةٌ**; **دَاعٍ** calling or summoning, an emissary or missionary, **دَاعِيَةٌ**; **بَاقِعٌ** clever, crafty; **خَائِنٌ** treacherous, faithless; B **بَاقِرٌ** a deep investigator (compare in Heb. **קְהֵלִת** from **קָהַל**); from **فَعَلَ**, as **فَعْلَةٌ**, **حُطْمَةٌ** breaking in pieces, crushing to bits, **طَلَعَةٌ** always on the watch, **صُرْعَةٌ** throwing down or prostrating often, **سُؤْلَةٌ** asking often, begging, **ضَحْكَةٌ** prone to laughter, **فُؤْلَةٌ** loquacious, **نَوْمَةٌ** given to sleep, **نُومَةٌ** abusive, **عَيْبَةٌ** finding fault; from **فَعِيلٌ**, as **فَعِيلَةٌ**, **كَرِيمَةٌ**, noble, excellent; from **فَعُولٌ**, as **فَعُولَةٌ**, **مَنْوَةٌ** taunting (one) with favours (conferred on him), **كُذُوبَةٌ** lying, **مَلُوءَةٌ** tired of, disgusted with, **هَيُوبَةٌ**, **فُرُوقَةٌ**, timid; from **فَعَالٌ**, C **فَعَالَةٌ**, as **رَحَالَةٌ** a great traveller, **فَهَامَةٌ** very quick of comprehension, **وَقَاعَةٌ** ill-natured, slanderous, **قَوَالَةٌ** very talkative, **جَمَاعَةٌ** a great collector, **صَنَاجَةٌ** an excellent player on the cymbals or harp (**صَنْجٌ**); from **فَعَالٌ**, as **فَعَالَةٌ**, **كُرَامَةٌ** very generous or noble, **لُقَاعَةٌ** talking much and rashly or foolishly; from **فَعِيلٌ**, as **فَعِيلَةٌ**, **فُرُوقَةٌ**, as **فَعُولَةٌ**, **فَعُولَةٌ**, very contrarious; from **فَعُولٌ**, as **فَعُولَةٌ**, **فَعُولَةٌ**, very timid; from **فَاعُولٌ**, as **فَاعُولَةٌ**, **فَاعُولَةٌ**, very wary or cautious, **فَارُوقَةٌ** D very timid; from **مِفْعَالٌ**, as **مِفْعَالَةٌ**, **مِفْعَالَةٌ**, very unjust, **مِقْدَامَةٌ** very bold in attacking, **مِهْدَارَةٌ** talking much and sillily; from **تَفْعَالٌ**, as **تَفْعَالَةٌ**, **تَفْعَالَةٌ** addicted to play or sport, **تَفْوَالَةٌ** loquacious, **تَعْلَامَةٌ** very learned, **تَعْجَابَةٌ** causing great wonder or marvel, **تَلْقَامَةٌ** swallow-  
ing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

- A **تَلْعَبَةٌ** much addicted to play or sport); from **تِفْعَالٌ**, as **تِلْعَابَةٌ** much addicted to play or sport, **تِلْعَامَةٌ** swallowing huge morsels, very greedy, **تَلْقَاعَةٌ** talking much and foolishly.

**REM. d.** Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, **فَعُول**, as **רָחֹם**, **חֲנוּן**, and **פִּעִיל**, but with the purer vowel *a* in the first syllable (**פִּעִיל**), as **מְצַיֵּץ**, **מְצַדִּיק**, **עֲלֹז**.

- B **פָּלַט**. Other forms are without exact equivalents in Arabic, as **לָוֹד**, (**قُدُّوس**), **לָוִי**, **סִימִיז** = **שִׁבְדֹּר**, **גִּבָּר** = **גִּבְדֹּר**, = Aram. **מַלְחָה** (**فَعُول**); and especially the form **קָפַל**, as **גִּבִּין** (= **أَخْرَسَ**) = **חִירֶשׁ** (= **أَعוּר**), **לָוִי** (= **حَدִיב**), an intensive of **פָּעַל** = **קָפַל**, **קָפַל** for **קָפַל** (**فَعِل**).

- C     **234.** From verbal adjectives with three radicals\*, or with three radicals and a letter of prolongation, are derived adjectives of the form أَفْعُلُ, which have the signification of our comparative and superlative, and are therefore called اِسْمُ التَّفْضِيلِ, *the noun of preeminence*, or أَفْعُلُ التَّفْضِيلِ, *the form 'afalu denoting preeminence*. E.g. عَذَبٌ أَحْسَنُ, sweet, sweeter, sweetest; أَعْدَبٌ أَحْسَنُ beautiful, more or most beautiful; قُبِيحٌ أَقْبَحُ uglier, ugliest; جَلِيلٌ أَجْلَلُ glorious, more or most glorious.

- D** REM. *a.* In the superlative sense, these adjectives must always have the article, or else be in the construct state, as **الْمَدِينَةُ الْعَظْمَى** *the greatest city*, **كُتُبِي الْعُظْمَى** *the largest of the cities*.

\* [A rare exception to this rule is **أَعْلَقٌ** *bitterer*, as derived from **عَلِمَ** *anything bitter*, spec. *the colocynth*, according to 'Ibn Durèid, *Kitab al-istihāk*, 53, l. 6, 98, l. 16 seq. In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

REM. b. Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **נֶאֱבָר** *lying, false* (of a stream that dries up in summer), from **נֶאֱבַר** = **נֶאֱבַר**; **נֶאֱבַר** *stern, cruel*, perhaps connected with **נֶאֱבַר** *breaking in pieces*; **נֶאֱבַר** (for **נֶאֱבַר**) *lasting, perennial*, = **נֶאֱבַר**; and even these have lost their original signification, and are used as simple adjectives.

235. No **أَشَدَّ التَّفْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعَلُ** (compare § 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives **أَشَدَّ** *stronger*, **أَحْسَنَ** *more beautiful*, **أَجُودَ** *more excellent*, **أَقْبَحَ** *uglier*, **خَيْرَ** *better*, **شَرَّ** *worse*, and the like. E.g. **أَشَدَّ حُمْرَةً** (*stronger as to redness*) *redder*; C **أَحْسَنَ تَعْلِيمًا وَتَأْدِيبًا** (*more excellent as to teaching and training*) *a better teacher and trainer*; **أَجُودَ مِنْهُ جَوَابًا** (*more excellent than he as to answering*) *more ready than he in answering, or giving a better answer than he*; **أَسْرَعَ انْطِلَاقًا** (*more quick as to departing*) *departing more quickly*; **أَقْبَحَ عَوْرًا** *more deformed by blindness of one eye*. This form of expression is sometimes employed where a simple comparative might have been used; as **لَمْ تَكُنْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ** *then, after that, your hearts became hard*, D **أَشَدَّ قَسْوَةً** *like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدَّ قَسْوَةً** = **أَقْسَى** (el-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (a) Examples of **أَفْعَلُ** formed from the derived forms of the verb, especially from IV.: **أَطْهَرُ** *more cleansing or purifying* (**أَطْهَرُ تَطْهِيرًا**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَّرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* *preserving better*, from *سَلِمَ*, II. of *سَلِمَ* to *be safe*; *أَقَامَ* *confirming or establishing better*, from *قَامَ*, IV. of *قَامَ* to *stand upright*; *أَثَبَتْ* *making more firm or sure*, from *ثَبَتَ*, IV. of *ثَبَتَ* to *be firm*; *أَخَوَّفَنِي عَلَى* *causing me greater alarm about*, from *خَوَّفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنَ عَلَى* *giving more help towards*, from *أَعَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبَ* *making depart more quickly*, from *ذَهَبَ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَلَهُمَا* *that of the two which relaxes, or loosens, more*, from *رَخِيَ*, IV. of *رَخِيَ* or *رَخَوُ* to *be flaccid or flabby*; *أَبْقَى عَلَى* *causing to last longer, more merciful to*, from *أَبَقَى*, IV. of *بَقِيَ* to *remain, last*; *أَهَبَ* *inspiring more fear or respect*, from *هَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفَ مِنْ* *more just than*, from *نَصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطَوَّلَ* *causing to last longer*, from *طَالَ*, IV. of *طَالَ* to *be long*;
- C *أَحْيَى* *preserving alive better*, from *حَيِيَ*, IV. of *حَيِيَ* to *live*; *أَظَلَّ* *giving more shade than*, from *ظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجَادَ* *causing to be better*, from *جَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَعْطَى* *giving more freely*, from *عَطَى* to *give*, IV. of *عَطَى*; *أَوْتَى* *bestowing more liberally*, from *وَتَى* to *bestow*, IV. of *وَتَى*;
- D *أَكْرَمَ* *showing greater honour to*, from *كَرَّمَ*, IV. of *كَرَّمَ* to *be noble*; *أَفْقَرُ مِنْ* *more desert than*, from *فَقَرَ* to *be desert*, IV. of *فَقَرَ*; *أَفْلَسُ مِنْ* *poorer than*, from *فَلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَقْوَدُ مِنْ* *more crafty than*, from *اِحْتَالَ* to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* *more easily led, or more docile, than*, from *اِنْقَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعَلَ* formed from the passive voice: *أُخِفَ*, *أُخِيفَ*, *أُهِيبَ*, *أُخِيفَ*, *أُخِيفَ* *more feared*



or formidable; أَحْمَدُ more praiseworthy or commendable; أَغْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعْلَزُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمَقَتْ more hated or hateful; أَغْنَى ب more occupied with (أَغْنَى or VIII. اَعْتَنَى); أَخْصَرَ shorter (from اَخْصَرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحمَقُ مِنْ more stupid than.

B

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

*Trilateral Verb.*

	Act.	Pass.		Act.	Pass.	
II.	مُفْعَلٌ	مُفْعَلٌ	VII.	مُنْفَعِلٌ	مُنْفَعِلٌ	C
III.	مُفَاعِلٌ	مُفَاعِلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعِلٌ	
IV.	مُفْعِلٌ	مُفْعِلٌ	IX.	مُفْعَلٌ	....	
V.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعِلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعِلٌ	XI.	مُفْعَالٌ	....	

*Quadrilateral Verb.*

D

I.	مُفْعِلٌ	مُفْعِلٌ	III.	مُفْعَنْلِلٌ	مُفْعَنْلِلٌ
II.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	IV.	مُفْعَلِّلٌ	مُفْعَلِّلٌ

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

A quadrilateral, in which the second and third radicals have  $\frac{1}{2}$  instead of  $\frac{1}{3}$ .

REM. *b*. The preformative *מ* takes in Arabic the vowel *u*, in Heb. and Aram. — (e.g. *מִקְטָל* = *מִדְקָטָל*, *מִתְקָטָל* = *מִתְדְקָטָל*), but the Æthiopic seems to have retained the original vowel in its prefix *መ*: *ma*, as *መመፀፀ*: (*ma'ammēz*) *oppressor*

B (מֶחֱ, חֶמֶץ); סוּח־נֶנֶ: (makwánnèn) *judge* (מְבַנֵּן); סוֹפֶפֶ: (manáfèk) *sceptic, heretic* (מְנַפֵּף); סוֹלֹדֶ: (már'ed) *causing to tremble, dreadful* (מְרַעֵד, מְרַעֵד); סוֹפֶפֶ: (máfrī) *fruitful* (מְפַרֵּה); סוֹח־סוֹחֶ: (mastámhër) *imploing mercy* (מְסַחֵחַ); סוֹח־סוֹחֶ: (matárgwëm) *an interpreter* (מְתַרגֵּם).

**237.** In the formation of verbal adjectives from verba mediæ C rad. geminatæ, the rules laid down in § 120 are to be observed. Hence مَادُّ becomes مَادٌّ (see § 13, rem.); أَشَدُّ, أَشَدُّ; مُضِلُّ, مُضِلُّ; etc.

**238.** In the formation of verbal adjectives from the verba hēm-zata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write أَثَرٌ for أَثَرَ (§ 135), سَائِلٌ for سَأَلَ (§ 133), مُؤَنِّرٌ for مَأْنَنَ (§ 133), مُؤَنِّرٌ for مَأْنَنَ (§ 133), رَؤُوفٌ or رَوُوفٌ for رَأَوْفَ, لَئِيمٌ for لَأَيَمَ, مُؤَانِرٌ for مُؤَانَرَ (§ 133), مُؤَانِرٌ for مُؤَانَرَ (§ 131).

D      REM. α.    ا preceded by kèsra becomes **ي** ; as هَانِي for هَانَا.

REM. *b*. Final hêmza, preceded by *î* and *û*, admits of assimilation; as رَدِي or رَدِي, دَرِي or دَرِي, مَقْرُو or مَقْرُو. See § 17, *b*, rem. *b*.

**239.** In the formation of verbal adjectives from verba primæ rad. **ي**, the rule laid down in § 147 must be observed; as **مُوسِرٌ** for **مُوسِرٍ**.

240. In the nomina agentis of the first form of verba mediæ A rad. و et ی, the place of the middle radical is occupied by a ی with hêmza (arising, according to § 133, out of ا); as قَائِل (for قَائِل), سَائِر (for سَائِر), instead of قَائِل, سَائِر.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as عَائِد, عَائِد.

REM. b. The form قَائِر admits in certain words of being contracted into قَائِر (compare the Heb. קָיִם for קָיִם), as شَائِك for شَائِك, B in the phrase شَائِكُ السِّلَاحِ or شَائِكُ السِّلَاحِ, *bristling with weapons*; مَائِه for مَائِه, in the phrase مَائِهَ الْفُؤَادِ or مَائِهَ الْفُؤَادِ, *water-hearted, cowardly, stupid*; هَائِر feeble, for هَائِر; لَائِع timid or greedy, for لَائِع; شَائِه sharp (of sight), for شَائِه; سَائِس corroded or decayed (of a tooth), for سَائِس; طَائِع obedient, for طَائِع; طَائِف going about, for طَائِف; طَائِن clayey, for طَائِن\*. Sometimes the second radical C is transposed; as شَائِه, هَائِر, لَائِع, مَائِه, شَائِكُ السِّلَاحِ, لَائِف, شَائِه.

REM. c. In the form فَعُول the medial و is usually changed into و; as نَوُوم, صَوُول, قَوُول, for نَوُوم, صَوُول, قَوُول.

241. In the nomina patientis of the first form of verba mediæ rad. و, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as مَخُوف, for مَخُوف, from مَخُوف. The same thing takes place in verba mediæ rad. ی, with this difference, that (to indicate the elision of the radical ی) the damma is changed into kèsra, and, in consequence, the و production is into a ی; as مَبِيع, instead of مَبِيع, from مَبِيع.

\* [A poet even allows himself to say سَائِرَهَا for سَائِرَهَا (from سَائِر); see Abū Zèid, *Nawadir*, 26 infra. D. G.]

- A REM. The forms مَذْوُوف, مَضُوء, and مَقْوُود, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزْبُوت, مَذْيُون, مَخْبُوط, مَبْيُوع, مَزْبُوت, مَذْيُون, مَخْبُوط, مَبْيُوع, etc.

242. Verbal adjectives of the form فَعِيل, derived from verba mediæ rad. و et ي, become by transposition فَعِل, and then pass into قِيل, which is in its turn frequently shortened into قِل. E.g. مَيِّت or مَيِّت, *dead*, for مَيِّت, مَيِّت; [لَانَ] لَيِّن, *dependent for sustenance*, for لَيِّن; (لَانَ) لَيِّن, *soft, easy*, for لَيِّن or لَيِّن; (عَالَ) عَيُول, *easy, contemptible* (هَوِين); نَيِّر, *exceeding* (نَوِيف); نَيِّر, *bright* (نَوِير); سَيِّئ, *wicked* (سَوِي); بَيِّن, *clear* (بَيِّن); خَيْر, *good* (خَيْر). The verb قَامَر has قَوِيم in the sense of *straight, right, tall*, C and قِيم in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مُتَبَايِن, مُبَايِن, like يُبَايِن, يُتَبَايِن, and not مُبَايِن, مُتَبَايِن.

- D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, *b*,  $\beta$ , and § 170). Verbal adjectives of the forms فَعُول and فَعِيل are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُو, *hostile, an enemy*, بَغِي, *a harlot*, سَرِي, *generous, noble*, صَبِي, *a boy*, سَبِي, *captive*, for عَدُو, بَغُو, سَرِي, صَبِي, سَبِي.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fetha, the **و** and **ى** (which A is converted into **ى**) reject their vowel or tènwin, and assume the nature of the **ĕlif maḡsūra** (§ 7, rem. b). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as **مُوْتَى** for **مُوْتَى**, **مُعْطَى** for **مُعْطَى**; (b) adjectives of the form **أَفْعَل**, as **أَرْمَى** for **أَرْمَى**, **أَبْكَى** for **أَبْكَى**, **أَرْضَى** for **أَرْضَى** (أَرْضُو), **أَحْلَى** for **أَحْلَى** (أَحْلُو). Compare § 167, a, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

B

(a) *The Nomina Unitatis or Nouns that denote the Individual.*

**246.** The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination **ة** to the nouns that express the genus or whole. E. g. **حَمَامَةٌ** a pigeon (male or female), from **حَمَامٌ** pigeons, with the article, **الْحَمَامُ**, the genus pigeon or the whole C number of pigeons spoken of; **بَطَّةٌ** a duck or drake, from **بَطٌّ** the duck; **بَقَرَةٌ** one head of cattle (bull or cow), from **بَقَرٌ** cattle; **ثَمَرَةٌ** a fruit, from **ثَمَرٌ** fruit; **تَمْرَةٌ** a date, from **تَمْرٌ** dates; **بَصَلَةٌ** an onion, from **بَصَلٌ** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَبٌ** gold; **تَبَنَةٌ** a straw, from **تَبَنٌ** straw\*.

REM. α. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

\* [A peculiar application of the **اسْمُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَكَنَةٌ** a dish of fish (al-Mubarrad 173, l. 4), **نَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **لِلتَّخْصِيصِ** **اِتِّتَاءً** (Zamahsari, *Fāik*, i. 331, 417, ii. 323. D. G.]

- A Examples of artificial or manufactured objects are very rare; e.g. **لَبْنَةٌ** or **لَبْنَةٌ** a brick, from **لَبِنٌ** or **لَبْنٌ** bricks; **سَفِينَةٌ** a ship or boat, from **سَفِينٌ** shipping, boats.

REM. b. Similar forms in Heb. are: **שִׁעָרָה**, **שִׁעָרָה**; **נִצָּה**, **נִצָּה**; **שִׁירָה**, **שִׁירָה**; **שִׁירָה**, **שִׁירָה**; **שִׁירָה**, **שִׁירָה**.

(β) *The Nomina Abundantiæ vel Multitudinis.*

- B 247. The **أَسْمَاءُ الْكَثْرَةِ**, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form **مَفْعَلَةٌ**, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. **أَسَدٌ** a lion, **مَسْبَعَةٌ** a place abounding in lions (**مَسْبَعَةٌ**), **مَذْبَعَةٌ** a place abounding in wolves (**مَذْبَعَةٌ**), **مَسْبَعَةٌ** a place abounding in snakes (**مَسْبَعَةٌ**), **مَسْبَعَةٌ** a place abounding in vipers (**مَسْبَعَةٌ**), **مَسْبَعَةٌ** a place abounding in melons (**مَسْبَعَةٌ**), **مَسْبَعَةٌ** a place where pomegranates grow abundantly (**مَسْبَعَةٌ**).
- C (رُמَانٌ) grow abundantly.

REM. a. From quadrilaterals this formation is rare; as **مَعْقَرَةٌ**, a place abounding in foxes (**مَعْقَرَةٌ**), **مَعْقَرَةٌ** a place abounding in scorpions (**مَعْقَرَةٌ**).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without **أَرْضٌ**; as **مُجْعَلَةٌ**, **مُجْعَلَةٌ** (a place) abounding in lizards (**مُجْعَلَةٌ**), **مُجْعَلَةٌ** (a spot) producing cucumbers.

- D Similarly from quadrilaterals, **مُعْقَرَةٌ**, **مُعْقَرَةٌ** (a place) abounding in foxes, scorpions, chameleons (**مُعْقَرَةٌ**), **مُعْقَرَةٌ** (a spot) producing many trees.

REM. c. The use of nouns of the form **مَفْعَلَةٌ** to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as **أَوْلَادٌ مَوْجِبَةٌ مَبْخَلَةٌ** children are a cause

of cowardice and niggardliness (in their parents); مَطِيْبَةٌ, مَحْسَنَةٌ, A  
مَحْسَنَةٌ, a cause of good health, joy or happiness, evil or ill-feeling;  
مَجْلَبَةٌ لِلْسَّقَامِ a cause of bringing on or producing disease;  
مُفَوِّدَةٌ إِلَى الْأَذَى joking leads to annoyance; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, أَسْمَاءُ الْوَعَاءِ, have the same form as the nomina instrumenti (§ 228); e.g. مِثْبَرٌ a needle-case, from إِبْرَةٌ a needle; B  
مِخْلَبٌ a milk-pail, from حَلَبٌ or حَلِيبٌ milk; مِلْبَنٌ a milk-pail, from  
لَبَنٌ milk, or a brick-mould, from لَبْنَةٌ a brick; مِهْوَلَةٌ a urinal, from  
بَوْلٌ urine; مِيزْقَةٌ a spittoon, from بُزَاقٌ saliva.

REM. A very few take the form مَفْعَلٌ or مَفْعَلَةٌ (see § 228, rem.); as مَذْفَنٌ or مَذْفَنَةٌ an oil-jar, from ذَهْنٌ oil; مَحْرُضَةٌ =  
مَحْرُضَةٌ a vessel for keeping حُرْضٌ, i.e. the plants from which alkali  
or potash is obtained; مِثْحَلَةٌ a phial for keeping kohl or eye-salve C  
(كُحْلٌ), to be carefully distinguished from مِثْحَلٌ, the mīl (مِيل) or  
instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, الْأَسْمَاءُ الَّتِي تُسَوَّبَةُ, or simply اَلتَّسْبِاطُ  
(relationes), are formed by adding the termination تِي to the words D  
from which they are derived, and denote that a person or thing  
belongs to or is connected therewith (in respect of origin, family,  
birth, sect, trade, etc.). E.g. أَرْضِي earthly, from أَرْضٌ the earth;  
شَمْسِي solar, from شَمْسٌ the sun; جَوِي aerial, from جَوٌ the air, the  
sky; حَسَنِي descended from el-Hasan (الْحَسَنُ); تَمِيمِي belonging to  
the tribe of Tēmīm (تَمِيمٌ); دِمَشْقِي born or living at Damascus (دِمَشْقٌ);

- A **مِصْرِيٌّ** *Egyptian*, from **مِصْرُ** *Egypt*; **سَعْدِيٌّ** *a freedman of Sa'd* (سَعْدٌ); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حِسِّيٌّ** *relating to sense* (حِسٌّ), *perceptible by one of the senses*; **عَقْلِيٌّ** *intellectual*, from **عَقْلٌ** *the intellect*; **شَرْعِيٌّ** *legal, legitimate*, from **شَرْعٌ** *the law*; **عُرْفِيٌّ** *according to common use and wont* (عُرْفٌ); **قِيَاسِيٌّ** *according to analogy* (قِيَاسٌ); **مَجُوسِيٌّ** *belonging to, or one of, the Magūs or fire-worshippers*
- B **مَالِكِيٌّ** *belonging to, or one of, the sect of Mālik* (مَالِكٌ); **أَلْمَجُوسِيٌّ**; **طَوِيلِيٌّ** from **طَوِيلٌ** *long*; **خَيْرِيٌّ** from **خَيْرٌ** *good*; **إِنِّي** from **إِنَّ** *truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

- REM. b. The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an adjective." [However, in such words as **أَخَوِيٌّ**, **خَارِجِيٌّ**, **أَخْمَرِيٌّ**, **أَتَاوِيٌّ** the termination **ِيٌّ** has, according to some, a corroborative or intensifying force (لُتْمَالْفَعْلَةِ). D. G.]
- C

- REM. c. This termination is common in Heb. (m. **יִי**, f. **יָיָה** and **יָיָה**), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִכְבִּי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐረ.ቢ.** (*harrāsī*) *a ploughman*, **መሐረ.** (*maḥḥārī*) *compassionate*, from the obsolete **ሐረ.ቢ.** (= **ሐረት**, **ሐረት**) and **መሐረ.**; whilst **āwī** and **āy** are the usual relative terminations, as **መድራዊ.** (*mēdrāwī*) *terrestrial*, **ክርስቲያንዊ.** (*krēstiyānāwī*) *Christian*, **አያዊ.** (*'aiyāwī*) or **አያይ.** (*'aiyāy*) *like* (from **አይ.** *'ay*, of what kind? which?). The Aram. has the last of these forms, viz. **ܐܝܝܐ**, in general use; as **ܡܝܫܪܝܐ** *Egyptian*, **ܡܕܝܢܐ** *eastern*.
- D



**250.** In forming the nomina relativa, the primitive nouns undergo **A** various changes in regard to the auxiliary consonants, to the final radicals **و** and **ي**, and to the vocalisation.

**I. Changes of the Auxiliary Consonants.**

**251.** The feminine terminations **ة**, **ية**, and **ية** are rejected ;  
as **مَكَّة** *Mekka*, **مَكِّي** ; **الْبَصْرَة** *al-Basra*, **بَصْرِي** ; **الْكُوفَة** *al-Kufa*, **كُوفِي** ;  
**إفْرِيقِي** *Africa*, **إفْرِيقِيَّة** ; **صِقِلِي** *Sicily*, **صِقِلِيَّة** ; **مَلَطِي** *Malatya*, **مَلَطِيَّة** ; **الْأَسَنَة** *the corpus of traditions relating to the ways and habits of Muham-*  
*mad*, **سُنِّي** ; **الْقِبْلَة** *the kībla or* [ **شِيعِي** \* *the party of Alī*, **الشَّيْعَة** ] ; **كُوفَة** *direction of Mekka, to which the Muslim turns in praying,* **قِبْلِي** ;  
*a window*, **كُوفِي** ; **عَامِي** *vulgar*, **عَامِيَّة** *refined*, **خَاصِي** ; **الْعَامَة** *disting-*  
*guished persons, the higher classes, and* **الْعَامَة** *the common people, the*  
*vulgar* ; **عِدَة** *a promise*, **عِدِي** ; **زَنْة** *weight, measure*, **زِنِي**. **C**

**REM.** In the case of nouns which, like **عِدَة**, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fetha ; as **شِيعَة** (from **وَشِي** [ **وَشَوِي** ] or **وَشَوِي** [on the second **و** see §§ 258 and foll.]). The forms **وَشِمِي** [or **وَشِي**] are mentioned by the grammarians, and also the very irregular **عِدَوِي** from **عِدَة**, [and **شِوِي** from **شِيعَة** (Hammād in 'Anbārī's *Nozhat al-'alibba* 52. D. G.]. **D**

**252.** 1, (a) The feminine termination **ِي** is rejected in nouns that have *four* or more letters, besides the **ي** ; as **حُبَارِي** *a bustard*, **حُبَارِي** ; **جُمَادِي** *Gumādā*, the name of two months, **جُمَادِي**. (b) But if the nouns ending in **ِي** fem. have only *three* letters besides the

\* [Lane has **شِيعِي** ; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

- A **ی**, two cases are to be distinguished. (α) If the second letter has a vowel, the **ی** is rejected; as **جَمَزَى** a swift ass, **جَمَزَى**; **بَرَدَى** *Baradī*, the name of a river, **بَرَدَى**. (β) If the second letter is without a vowel, the **ی** may either be rejected (which is preferable), or changed into **و**; as **حَبَلَى** pregnant, **حَبَلَى** or **حَبَلَوَى**; **قُرْبَى** relationship, **قُرْبَى** or **قُرْبَوَى**; **دُنْيَا** the (present) world, **دُنْيَى** or **دُنْيَوَى**.—
- 2, (α) The letter **ی** is likewise rejected in nouns that contain four or more letters besides the **ی**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call
- B **أَلِفُ الْإِلْحَاقِ** or the appended *lif* (i.e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. **دِفْرَى** to give it the form of **دِرْهَمٌ**; **قُوبَا** to assimilate it to **قُرْطَاسٌ**); as **حَبْرَكَى** a bug or tick, **حَبْرَكَى**; **قَبْعَتَرَى** a big, stout camel, **قَبْعَتَرَى**; **بَاقِلَى** or **بَاقِلَى**, the bean, **بَاقِلَى** or **بَاقِلَى**. (b) But if such
- C nouns have only three letters besides the **ی**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** a sort of heath, **عَلَقَوَى** or **عَلَقَى**; **أَرْطَى** a sort of shrub or small tree, **أَرْطَوَى**.

REM. In 1, b, β, and 2 b, a third form is admissible, viz. **دُنْيَاوَى**, as **حَبَلَاوَى**, **قُرْبَاوَى**, **دُنْيَاوَى**, **عَلَقَاوَى**, **أَرْطَاوَى**; but **دُنْيَاوَى** with *hēmza*, is a vulgarism.

- D **253.** The terminations **ـِي** and **ـِيَّة** of relative adjectives fall away when new relative adjectives are to be formed from them; as **مَكِّي**, **جُعْفِي** belonging to *Makkī*, *Ġu'fī* (**مَكِّي**, **جُعْفِي**, names of men); **سَافِي** a *Sāfi'ite*, one of the sect of *ġs-Sāfi'ī* (**السَّافِي**); **مَرِي** belonging to *Almeria* (**الْمَرِيَّة**) in Spain; **إِسْكَندَرِي** a native of *Alexandria* (**الإِسْكَندَرِيَّة**). Similarly, from substantives like **كُرْسَى** a chair, a seat, and **بُرْدَى** a bullrush, the relative adjectives are **كُرْسِي** and **بُرْدِي**.

**254.** The plural terminations **ـُونَ** and **ـَات**, and the dual termi-

nation **اِنَان**, are rejected; as **اِثْنَان** *two*, **اِثْنَانِي** *relating to two, dualistic*; **اَلْحَرَمَانِ** *the two harams* (or sacred territories of Mèkka and el-Medīna), **اَلْمُسْلِمُونَ** *the Muslims*, **قَيْسَانِ** *two men named Kais*, **حَرَمِي**; **زَيْدُونَ** *men of the name of Zaid*, **زَيْدِي**; **هِنْدَات** *women of the name of Hind*, **هِنْدِي**; **عَرَفَات** 'Arafāt, the name of a place, **عَرَفَاتِي**.

REM. a. It need hardly be remarked that this rule does not apply to proper names ending in **اُنْ** and **وُنْ**, as **عِمْرَانُ** 'Imrān, **زَيْدُونِي** *Zeidūn*, **زَيْدُونَ**; **حَلِيلَانِي** *Hahilān*, **حَلِيلَانِ**; **عِمْرَانِي**. B

REM. b. It is only in later times that such forms are possible as **عِشْرِينِي** from **عِشْرُونَ** *twenty*, instead of **عِشْرِي**; **مِئْنِي** from **مِئَات**, plur. of **مِئَة** *a hundred*, for **مِئَوِي**; **اِثْنَيْنِي** *dualistic*, from **اِثْنَان** *two*, instead of **اِثْنَوِي** or **اِثْنِي**.

REM. c. Foreign names of towns, ending in **يْن**, sometimes change this termination in Arabic into **وُنْ**, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as **قَنْسَرُون** *Kinnēsērīn*, **قَنْسَرِي**, but **قَنْسَرِيْن**; **نِصْبُون** *Nisibis*, **نِصْبِي**, but **نِصْبِيْن**; **يَبْرُون** *Yebūrīn*, **يَبْرِي**, but **يَبْرِيْن**. C

REM. d. Some proper names, chiefly foreign, are very irregular in their formations; e.g. **اَلْحِمْرَة**, **دَارَانِي**, **دَارِيَا**, **بَحْرَانِي**, **اَلْبَحْرِيْن**; **اِصْطَخَرِي**, **اِصْطَخَر**, **رَازِي**, **اَلرِّي**, **بَغْوِي**, **بَغْشُور**, **حَارِي**; **سِجَزِي**, **سِجِسْتَان**, **قَرَوِي**, **اَلْقَيْرَوَان**, **مَرُوزِي**, **مَرُو** (اَلشَّاهِجَان); **اَذَرْبَيْجَان**, **طَبْرَانِي**, **طَبْرِيَة**, **طَبْرِي**, **طَبْرِسْتَان**, **لَرِي**, **لَرِسْتَان**, **مَرُوِي**, **اِصْطَخَرِي**, **حِمْرِي**. We may, however, use **اَذَرْبِي** or **اَذَرْبِي**; **مَرُوَانِي**, **حَرْنَانِي** or **حَرَانِي**. — **سِجِسْتَانِي**, **قَيْرَوَانِي**; **حَرَانِي** makes either **حَرَانِي** or **حَرْنَانِي**. D



REM. a. There are, however, exceptions to these rules. E.g. A  
 طَبِيعَةٌ *nature*, طَبِيعِيٌّ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from  
 مَدَنِيٌّ *belonging to el-Medina*), جَزِيرِيٌّ *belonging to Algeziras in*  
*Spain* (to distinguish it from جَزَرِيٌّ *Mesopotamian*); عَمِيرِيٌّ, سَلِيمِيٌّ,  
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes); خُرَيْبِيٌّ from خُرَيْبَةٌ (a place); قُرَيْشِيٌّ,  
 ثَقِيفِيٌّ, عَتِكِيٌّ, سُلَيْمِيٌّ, هُذَلِيٌّ, قُرَشِيٌّ, فُقَيْمِيٌّ, سَلِيمِيٌّ, هُذَلِيٌّ  
 (tribes), ثَقِيفِيٌّ, عَتِكِيٌّ; ثَقِيفِيٌّ, عَتِكِيٌّ; خَرِيفِيٌّ *autumn*, خَرِيفِيٌّ. — نَبِيٌّ, *a prophet*, B  
 makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

REM. b. Words of the form فَعِيلٌ (for فَعِيلٌ, § 242) from radicals  
 mediae و et ي, reject the second ي along with its vowel kèsra, or in  
 other words follow the shorter form فَيْلٌ; as سَيِّدٌ *a lord or master*,  
 طَيِّبٌ *good*, طَيِّبِيٌّ. But طَيٌّ (a tribe) has طَائِيٌّ — The  
 same remark applies to every penultimate double ي with kèsra  
 (ي); as أُسَيْدٌ, dimin. of أُسُودٌ, *black*, أُسَيْدِيٌّ; حُمَيْرٌ, dimin. of حِمَارٌ, C  
*an ass*, حُمَيْرِيٌّ. [But أُسَيْدٌ as a tribal name has أُسَيْدِيٌّ.]

256. The ي productionis of the nomen patientis in verba tertiæ  
 ي may be rejected, and the radical ي changed into و, whilst the kèsra  
 of the second radical becomes fèthā; as مَرْمُوزِيٌّ *thrown*, مَرْمُوزِيٌّ. But  
 many grammarians prefer to reject both the ي productionis and the  
 radical ي, so that the relative adjective coincides in form with the  
 nomen patientis, مَرْمُوزِيٌّ. D

257. Lastly, the و productionis in the form فُعُولَةٌ, derived from  
 verba tertiæ و (§ 244), is rejected, and the second radical takes fèthā  
 instead of damma; as عَدُوَّةٌ, *a female enemy*, عَدُوَّةِيٌّ. Many, however,  
 form عَدُوَّةِيٌّ from both عَدُوَّةٌ and عَدُوَّةٌ.

A II. *Changes of the Final Radicals و and ی.*

258. The *blif maḵṣūra* (ا or ی, § 7, rem. *b*), as the third radical of a *triliteral* noun, is changed into و before adding the termination ی; as قَتَى *a youth*, فَتَوَى; رَحَى *a mill*, رَحَوَى; عَصَا *a staff*, عَصَوَى; قَذَى *a mote*, قَذَوَى. But if the noun has *four* letters, the final ی (ا does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as أَغَى *purblind*, مَلَى *play*, or مَلَى *a musical instrument*, مَلَوَى or مَلَى; مَعْنَى *meaning*, مَعْنَوَى or مَعْنَى. If the noun contains *five* or more letters, the ی is always rejected; as مُصْطَفَى *chosen*, مُصْطَفَى.—The same rules apply to the final ی of radicals *tertiæ* و et ی, which falls away in some nouns after *kèsa* (see § 167, *b*,  $\beta$ ); but it must be borne in mind that the missing ی is to be counted as one of the letters of the word, and also, if it be changed into و, that the *kèsa* always becomes *fetha*. E.g. شَجَى (for عَمَى) *blind*, عَمَوَى; شَجَى (for شَجَى) *sorrowful*, شَجَوَى; قَاضَى (for قَاضَى) *a judge*, قَاضَوَى (which is the preferable form) or قَاضَوَى; مُشْتَرَى (for مُشْتَرَى), مُشْتَرَوَى; مُسْتَعْلَى (for مُسْتَعْلَى), مُسْتَعْلَوَى.

REM. *a*. The addition of the feminine termination ة does not affect the rule of formation; as دَوَاةٌ *an inkhorn* or *writing-case*, دَوَوَى *one who carries an inkhorn*; حَمَاةٌ *Hamā* (חמא), حَمَوَى; حَانَاةٌ *a district in Palestine*, شَرَوَى; مِرْقَاةٌ *a ladder*, مِرْقَوَى; حَانِيَّةٌ *a wine-shop*, حَانَوَى or حَانَى *a vintner*.

REM. *b*. Such forms as دَوَاتَى for دَوَوَى, مَعْنَوَى for مَعْنَوَى, and مُصْطَفَوَى for مُصْطَفَى, are modern and corrupt.

259. The hèmza of the termination  $\text{ـَا}$  (the *šif mēmdāda*, § 23, A rem. a), is always changed into و; as  $\text{عُذْرَاءٌ}$  a virgin,  $\text{عُذْرَاوِيٌّ}$ ;  $\text{بَيْضَاءٌ}$  (a town in Persia),  $\text{بَيْضَاوِيٌّ}$ ;  $\text{خُنْفَاءٌ}$  the black beetle,  $\text{خُنْفَاوِيٌّ}$ ;  $\text{زَكَرِيَّا}$  Zachariah,  $\text{زَكَرِيَّاوِيٌّ}$ . But in the termination  $\text{ـَا}$ , whether the hèmza be sprung from an original radical و or ي, or be not a radical but merely the so-called  $\text{هَمْزَةُ الْإِلْحَاقِ}$  (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into و; as  $\text{تَأْتِي}$  the letter B  $\text{كِسَائِيٌّ}$ ,  $\text{رِدَائِيٌّ}$ ,  $\text{رِدَاءٌ}$  a garment,  $\text{كِسَاءٌ}$  a robe,  $\text{سَمَاءٌ}$  the heaven,  $\text{سَمَائِيٌّ}$ ,  $\text{سَمَائِيٌّ}$ , or  $\text{سَمَاوِيٌّ}$ ,  $\text{سَمَاوِيٌّ}$ ;  $\text{عِلْبَاءٌ}$  a large sinew in the neck,  $\text{حِرْبَاءٌ}$  a male chameleon,  $\text{بَاقِلَاءٌ}$  the bean,  $\text{عِلْبَائِيٌّ}$ ,  $\text{حِرْبَائِيٌّ}$ ,  $\text{بَاقِلَائِيٌّ}$ , or  $\text{عِلْبَاوِيٌّ}$ ,  $\text{حِرْبَاوِيٌّ}$ ,  $\text{بَاقِلَاوِيٌّ}$ . On the contrary, if the hèmza be an original ا, it always remains unaltered; as  $\text{قَرَأَ}$  (rad.  $\text{قَرَأَ}$ ),  $\text{قَرَأَائِيٌّ}$ .

REM. The termination  $\text{ـَا}$  is very rarely dropped in proper C names; as  $\text{حُرُورَاءٌ}$ ,  $\text{جَلُولَاءٌ}$  (places),  $\text{حُرُورِيٌّ}$ ,  $\text{جَلُولِيٌّ}$ .—In a few cases too the letter ن is substituted for the hèmza; as  $\text{رَوْحَاءٌ}$  (a place),  $\text{رَوْحَانِيٌّ}$ ;  $\text{بَهْرَاءٌ}$  (a tribe),  $\text{بَهْرَانِيٌّ}$ ;  $\text{صَنْعَاءٌ}$  (a city in el-Yemen),  $\text{صَنْعَانِيٌّ}$ ; with which compare the Hebrew forms  $\text{נִשְׁלָלָה}$ ,  $\text{נִשְׁלָלָה}$ , from  $\text{נִשְׁלָלָה}$ .

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as  $\text{أَبٌ}$ ,  $\text{أَخٌ}$ ,  $\text{حَمٌ}$ ,  $\text{لَفَةٌ}$ , etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ي or not. E.g.  $\text{أَبٌ}$  (for  $\text{أَبَوٌ}$ , dual  $\text{أَبَوَانِ}$ ) a father,  $\text{أَبَوِيٌّ}$ ;  $\text{أَخٌ}$  (for  $\text{أَخَوٌ}$ , du.  $\text{أَخَوَانِ}$ ) a brother,  $\text{أَخَوِيٌّ}$ ;  $\text{حَمٌ}$  (for  $\text{حَمَوٌ}$ ) a husband's father or brother,  $\text{حَمَوِيٌّ}$ ;

- A مِثَّةٌ (rad. لَغَو) *a dialect*, لُغَوِيٌّ ; لُغَةٌ (rad. لُغَو) *the gum*, لُغَوِيٌّ ; مِثَّةٌ (rad. مِثَّةٌ) *a hundred*, مِثَوِيٌّ ; أُمَةٌ (rad. اُمَو) *a female slave*, أُمَوِيٌّ ; سَنَةٌ (rad. سَنَو) *a year*, سَنَوِيٌّ ; ابْنٌ (for بَنِي, du. ابْنَانِ) *a son*, ابْنَوِيٌّ or بَنَوِيٌّ ; اسْمٌ (rad. سَمَو) *a name*, اسْمَوِيٌّ or سَمَوِيٌّ (from سَمَر) ; اسْتٌ (rad. سَتَه) *podex*, اسْتَوِيٌّ or سَتَوِيٌّ (from سَتَه) or سَبَوِيٌّ (from سَه) ; يَدٌ (for يَدِي, du. يَدَانِ) *a hand*, يَدَوِيٌّ or يَدَوِيٌّ ; دَمٌ *blood*, دَمَوِيٌّ or دَمَوِيٌّ ; غَدٌ *to-morrow*, غَدَوِيٌّ or غَدَوِيٌّ.

REM. a. أُخْتُ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتَوِيٌّ and بِنْتَوِيٌّ, as well as أُخَوِيٌّ and بَنَوِيٌّ.—شَفَةٌ, *a lip*, has the three forms شَفَوِيٌّ, شَفَوِيٌّ, or شَفَوِيٌّ ; جِرٌّ, *vulva*, makes جِرَوِيٌّ or جِرَوِيٌّ (from جَرَحَ).—شَاءٌ (شَاءَ) has شَاوِيٌّ, شَاهِيٌّ and شَاءَوِيٌّ.

- REM. b. Where the original form was فُعْلٌ, some retain the فُعْلَوِيٌّ ; as بَدَوِيٌّ, دَمَوِيٌّ, غَدَوِيٌّ, سَمَوِيٌّ, جِرَوِيٌّ.

261. The third radical و or ي of the forms فُعْلٌ and فُعْلَةٌ is retained unchanged ; as نَحْوٌ *grammar*, نَحْوَوِيٌّ *a grammarian* ; ظَبْيٌ *a gazelle*, ظَبْيَوِيٌّ ; غَزْوَةٌ *a foray*, غَزْوَوِيٌّ ; رِشْوَةٌ *a bribe*, رِشْوَوِيٌّ ; عُرْوَةٌ *a handle*, عُرْوَوِيٌّ ; قَرْيَةٌ *a village*, قَرْيَوِيٌّ ; دُمِيَّةٌ *an image*, دُمِيَّوِيٌّ. But if the final ي of فُعْلَةٌ be changed into و, the second radical takes fetha, as قَرْيَوِيٌّ, دَمَوِيٌّ, قَرْيَوِيٌّ, from قَرْيَةٌ, دُمِيَّةٌ, and قَرْيَةٌ *a possession* ; a rule which is extended by some to words in which the third radical was originally و, as غَزْوَوِيٌّ, رِشْوَوِيٌّ, عُرْوَوِيٌّ, from غَزْوَةٌ, etc.—If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fetha, and final ي is converted into و ; as لَيَّةٌ *a living*, لَيَوِيٌّ (لَيْتٌ) ; طَوِيٌّ (طَوِيٌّ) *a fold*, طَوِيٌّ ; حَيٌّ (حَيٌّ) *living*, حَيَوِيٌّ.



twist or turn, <sup>3</sup>لَوَوِيّ; <sup>3</sup>حَيَّة a snake, <sup>3</sup>حَيَوِيّ.—In words of the form A فُعَالَة, final و is retained, as <sup>3</sup>شَقَاوَة misery, <sup>3</sup>شَقَاوِيّ; but final ي is changed into hèmza, as <sup>3</sup>سَقَايَة a drinking-vessel, <sup>3</sup>سَقَايِيّ, <sup>3</sup>عَظَايَة a sort of lizard, <sup>3</sup>عَظَايِيّ.—Words of the form آيَة a sign, ثَابَة a place where cattle, etc., rest at night, رَايَة a banner, make آيِيّ, آثِيّ, or آوِيّ, etc.

REM. a. <sup>3</sup>بَدْو, a desert, makes irregularly <sup>3</sup>بَدَوِيّ (instead of B <sup>3</sup>بَدَوِيّ) an inhabitant of the desert, a Bèdawi.

REM. b. Nouns of the forms فَعِيلَة, فَعِيل, فَعِيل, etc. from verba tertie rad. و et ي, reject the ي productionis and change a radical ي into و; as <sup>3</sup>غَنَوِيّ: <sup>3</sup>غَنَوِيّ (a town), <sup>3</sup>ضَرَوِيّ; <sup>3</sup>قَصَوِيّ; <sup>3</sup>أَمَوِيّ (rarely <sup>3</sup>أَمِيّ, and, though very incorrectly, <sup>3</sup>أَمَوِيّ). See §§ 255–6. C

### III. Changes in the Vocalisation.

262. In the forms فَعِيل and فَعِيلَة, the kèsra of the middle radical is changed into fèthā; as <sup>3</sup>مَلِك a king, <sup>3</sup>مَلِكِيّ; <sup>3</sup>كَبِد the liver, <sup>3</sup>كَبِدِيّ; <sup>3</sup>شَقِرَة (a tribe), <sup>3</sup>شَقِرِيّ. So also in فَعِل, as <sup>3</sup>دَوِل (a tribe), <sup>3</sup>دَوِلِيّ. But in فَعِل, the kèsra may be retained, as <sup>3</sup>إِبِل camels, <sup>3</sup>إِبِلِيّ or <sup>3</sup>إِبِلِيّ. D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From <sup>3</sup>تَغْلِب (a tribe) and <sup>3</sup>يَثْرِب (the ancient name of el-Medina) the forms <sup>3</sup>تَغْلِبِيّ and <sup>3</sup>يَثْرِبِيّ are admissible, though <sup>3</sup>تَغْلِبِيّ and <sup>3</sup>يَثْرِبِيّ are preferred; <sup>3</sup>أَذْرَعَات makes <sup>3</sup>أَذْرَعِيّ; <sup>3</sup>مَنْبَج and <sup>3</sup>مَنْبَجَانِيّ, as well as <sup>3</sup>مَنْبَجِيّ.

- A 263. Kāsa or ḍamma of the penultimate consonant is changed into fetha in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و ; as جَزْرِيّ, الْجَزِيرَةُ ; غَنِيّ, جَزْرِيّ, الْجَزِيرَةُ ; غَنِيّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيّ from بُصْرَة, حِرَوِيّ from الْحَرَوِ the sacred territory of Mēkka, ذَهْرِيّ from ذَهْر time, اَمْسِيّ from اَمْس yesterday, a grammar can take no account.

264. If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ اِسْنَادِيّ) or (تَرْكِيبٌ اِسْنَادِيّ), as تَأَبَّطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)\*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيّ), mixed compound) as مَعْدِيكَرْبُ, a man's name, قَالِيْقَلَا, بَعْلَبَكْ, the towns of Ba'albēk and Kālīkalā,—then the second word is omitted, and the termination يّ appended to the first ; as تَأَبَّطِيّ, مَعْدِيّ, بَرَقِيّ, قَالِيّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبُ father, اِبْنُ son, اُمُّ mother, or بِنْتُ daughter, it is rejected, and يّ appended to the governed word ; as اَبُو بَكْرِيّ ; اِبْنُ الزَّيْبَرِ ; اَزْدَقِيّ, اِبْنُ الْاَزْرَقِ ; بَيْهَسِيّ, اَبُو بَيْهَسَ ; حَنْفِيّ, اَبُو حَنْفِيَّةَ زَيْبَرِيّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as

\* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat*.

in *غَلَامٌ حُسَيْنٌ*, the slave of Hosdin,—the first word is rejected, and A the second takes *حُسَيْنِي*; as *حُسَيْنِي*. (b) But if the idea of definiteness is no longer present to the mind of the speaker, then: (a) in cases where no uncertainty can arise as to the person intended, *حُسَيْنِي* is attached to the first word, and the second is omitted; as *فَخُرَّ الدِّينِ*, *عَبْدِي*, *عَبْدُ اللَّهِ*; *نِظَامِي*, *نِظَامُ الْمَلِكِ*; *تَقْوَى*, *تَقَى الدِّينِ*; *فَخِرِي*; *تَيْمِي*, *تَيْمُ اللَّاتِ*; *أَنْفِي*, (Camel's-nose, nickname of a man), *أَنْفُ النَّاقَةِ*; B *عَبْدِي*, *عَبْدُ الْقَيْسِ*; *مَرُوءِي* or *إِمْرَأَتِي*, *إِمْرَأَةُ الْقَيْسِ*; *سَعْدِي*, *سَعْدُ الْعَشِيرَةِ*; *وَادِي*, *وَادِي الْقَرَى*; but (β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as *وَادِي*; *مَنْافِي*, *عَبْدُ مَنْافٍ*; *أَشْهَلِي*, *عَبْدُ الْأَشْهَلِ*; *مُطَلِبِي*, *عَبْدُ الْمُطَلِبِ*; *أَلْحَجَارَةِ*, *Guadalaxara* in Spain, *حَجَارِي*. *أَزْدُ شَنْوَةَ* (a tribe) makes *شَنْوَاتِي* or *شَنْوِي* (from the assimilated form *شَنْوَةَ*).

REM. a. In the case of the *مَرْكَبَاتٌ مَرْجِيَّةٌ*, some allow a C double formation, from both parts of the word; e.g. from *رَامَهُرْمَزُ*, *رَامِي هُرْمَزِي*. In later times it became very common to form the *nisba* from the whole compound word, as *بَعْلَبَكِّي*, *رَامَهُرْمَزِي*; and this license was extended to innumerable names which fall under the class B. For example: from *بَيْتُ سَوَانِي*, with the article *الْبَيْتُ سَوَانِي*; from *تَلُّ عُكْبَرَا* and *تَلُّ مَنَسَ* and D *تَلْعُكْبَرِي*, *تَلُّ مَنَسَ*; from *عَيْنُ زَرْبِي*, *عَيْنُ زَرْبِي*; *تَلْمِئِي*; from *دَارُ الْقُطَيْنِ*, *دَارُ الْقُطَيْنِ*; *مَرُوءِي*, *نَهْرُ تَبَرِي*; *نَهْرُ تَبَرِي*; *دَيْرُ الْعَاقُولِ*, *دَيْرُ الْعَاقُولِ*; *مَرُوءِي*; from *وَادِي آش*, *Guadix* in Spain, *وَادِي آشِي*; from *عَبْدُ الْمَلِكِ*, *عَبْدُ الْمَلِكِ*; *تَاجُ الْمَلِكِ*, *تَاجُ الْمَلِكِ*. To this stage of the language, too, belong such words as *دُو الْتُونِ* from *دُونِي* (a



أَعْرَابِيّ<sup>3</sup>; أَخْلَافِيّ<sup>3</sup> the confederate tribes, as 'Omar is called in a A tradition; الْأَيْمَانِيّ<sup>3</sup> the Persian colonists in el-Yemen, أَيْمَانَوِيّ<sup>3</sup>. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْبَاط<sup>3</sup> (plur. of نَبْط<sup>3</sup>) rugs, أَنْبَاطِيّ<sup>3</sup> a maker or seller of rugs; كُتُب<sup>3</sup> (plur. of كِتَاب<sup>3</sup>) books, كُتُبِيّ<sup>3</sup> a bookseller; حَصِر<sup>3</sup> (plur. of حَصِير<sup>3</sup>) mats, حَصِرِيّ<sup>3</sup> a maker or seller of mats; قَوَارِير<sup>3</sup> (plur. of قَارُورَة<sup>3</sup>) glass bottles, قَوَارِيرِيّ<sup>3</sup> a dealer in B bottles; مَنَاجِل<sup>3</sup> (plur. of مَنَاجِل<sup>3</sup>) sieves, مَنَاجِلِيّ<sup>3</sup> a maker or seller of sieves; سَاعَات<sup>3</sup> (plur. of سَاعَة<sup>3</sup>) watches, سَاعَاتِيّ<sup>3</sup> a watchmaker; مَشَاعِلِيّ<sup>3</sup> a bearer of the cresset called مَشْعَلَة<sup>3</sup>; خِرَائِط<sup>3</sup> (plur. of خَرِيطَة<sup>3</sup>) pouches or bags, خِرَائِطِيّ<sup>3</sup> one who makes or sells them; جِرَائِح<sup>3</sup> (pl. of جَرِيْحَة<sup>3</sup>) wounds, جِرَائِحِيّ<sup>3</sup> a surgeon; صِفَات<sup>3</sup> (pl. of صِفَة<sup>3</sup>) qualities, attributes, صِفَاتِيّ<sup>3</sup> one who recognises in God attributes distinct from C His essential nature; فَرَاضِيّ<sup>3</sup> = فَارِضِيّ<sup>3</sup>; صَحْفِيّ<sup>3</sup> = صَحْفِيّ<sup>3</sup>.—Similar forms in Syriac, of early date, are نِسْنَا<sup>3</sup>, belonging to women, from نِسَاء<sup>3</sup>, plur. of نِسَاء<sup>3</sup>, a woman, and صَدَنَّا<sup>3</sup> from صَدَنَاء<sup>3</sup>, plur. of صَدَنَاء<sup>3</sup>.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter; as كَمْ<sup>3</sup> how much? كَمِيّ<sup>3</sup> or كَمِيّ<sup>3</sup>; لَمْ<sup>3</sup> not, لَمِيّ<sup>3</sup> or لَمِيّ<sup>3</sup>. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوّ<sup>3</sup>, or else a fetha is inserted between the two waws, as لَوَوِيّ<sup>3</sup>. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيّ<sup>3</sup> that, كَيَوِيّ<sup>3</sup>; in, نِيّ<sup>3</sup>, نِيَوِيّ<sup>3</sup>.

- A **فَيَوِي**. If the second letter be a quiescent **elif**, there is inserted between it and the termination **ي** a **hèmza**, which may be changed into a **و**; as **لَا** not, **لَاوِي** or **لَاوِي**. The pronoun **مَا** *what?* forms **مَاوِي** and **مَاوِي**.

267. We have seen above (§§ 231, 232) that the termination **اَن** or **اَنِ** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given, as **جَلَبَان** *daring, reckless*; **صِقْتَان** or **صِفْتَان** *strong, robust*; **جَلَبَان** *clamorous, vociferous*; **اِنْفَخَان** *corpulent*; **اَسْحَلَان** or **مُسْحَلَان** *tall or straight-haired*; **مَلَكْعَان** *vile, sordid*; **كُذْبَان** and **مَكْذَبَان** or **مَكْذَبَانَة** *mendacious*. Hence we may form from many nouns a relative adjective ending in **اَنِ**, as the grammarians say, **تَأْكِيد** *to strengthen the relation*; e.g. from **مَنْظَر** *aspect, appearance*, the ordinary nisba is **مَنْظَرِي**, but **مَنْظَرَانِي** is = **اَلْمَنْظَرِي** *good-looking*. So: **شَعْرَانِي** *having much or long hair* (**شَعْر**), **لِحْيَانِي** *having a long beard* (**لِحْيَة**), **رَقَبَانِي** (**رَقَبَة**) *having a large head of hair* (**رَقَبَة**), **جُمْهَانِي** *bull-necked* (**رَقَبَة**), **جُسْمَانِي** *large in the body* (**جِسْم**), **اِنْفَخَانِي** *corpulent*, **اَسْحَلَانِي** *tall or long-bearded*, **مُسْحَلَانِي** *tall or straight-haired*, **حَوْصَلَانِي** *having a large crop or crew* (**حَوْصَلَة**), **نَفْسَانِي** *smiting with the evil eye* (from **نَفْس** in the sense of *eye*), **صَيْدَلَانِي** or **صَيْدَنَانِي** *a drugseller* (from original **صَنْدَلَانِي** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِي** *a fruiterer*, **بَاقِلَانِي** *one who sells beans*, **سِسْمَانِي** *one who sells sesame*, instead of **فَاكِهِي**, **بَاقِلِي**, **سِسْمِي** or

بَاطِلًاوِي, and سَمِيْعِي; جَوَانِي inner, interior, private, بُرَانِي outward, A external, public; قُوْقَانِي upper, تَحْتَانِي lower; رُوْحَانِي spiritual (ذَمْنَنِي), جَسَدَانِي relating to the soul, (نُصْفَنِي), رُبَانِي learned and devout (نُورَانِي) relating to light, (137).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فُعَالِي; as رُوْأْسِي having a B large head; اُذَانِي, اُنَافِي, عُضَادِي, having a large or long nose, ears, arms; اَيَارِي, سَتَاهِي. Another rare form is exemplified by شَدَقْمَر and اُسْتَه = اَشْدَق and سَتَهْمَر.

(c) *The Abstract Nouns of Quality, اَسْمَاءُ الْكَيْفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic O as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E.g. اِلٰهِيَّة [and اِلٰهَانِيَّة D. G.] the divine nature, Godhead (اِلٰه God); اِنْسَانِيَّة humanity (اِنْسَان a human being); اَلرُّبِّيَّة Lordship, Godhead (اَلرَّب); وَصْفِيَّة, اِسْمِيَّة, D substantivity, adjectivity, from اِسْم a substantive, and وَصْف an adjective; اَمْكِنِيَّة the belonging to the fully-inflected class (مَتَمَكِّن اَمْكَن) of nouns; مَاهِيَّة substance, quiddity (مَا what?); مَائِيَّة wateriness (مَاء water); جَمْعِيَّة totality; شَاعِرِيَّة what constitutes the being a poet, the poetic mind or temperament; مَفْهُومِيَّة the capability of being understood, intelligibility; اَلْحَنَفِيَّة what constitutes being a Hanafite, the school of

A *the Handſites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination وَتٌ, borrowed from the Aramaic ܐܬܐ, is similarly employed; as لَاهُوتٌ *divinity*, (اَلْاَلْهَوِيَّةُ), هِنَاوَتٌ *humanity* (اَلْاِنْسَانِيَّةُ), مَلِكُوْتٌ *kingdom* (مَلِكِيَّةٌ), جَبَرُوْتٌ *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B

(C) *The Diminutive.*

269. The diminutive, اَلْاِنْسَرُ الْمَصْغَرُ or اَلْتَصْغِيْرُ, and اَلْاِنْسَرُ الْمَحْقَرُ or اَلْتَكْثِيْرُ, when formed from a *trilateral* noun (اَلْاِنْسَرُ الْكَبِيْرُ or اَلْتَكْثِيْرُ), takes the form فَعِيْلٌ; as رَجُلٌ *a man*, رَجِيْلٌ; كَلْبٌ *a dog*, كَلِيْبٌ; اَمْرٌ *Amr* (a man's name), اَمِيْرٌ; جَبَلٌ *a hill*, جَبِيْلٌ. When the noun is *quadrilateral*, it takes the form فَعِيْعِلٌ; as عَقْرَبٌ *a scorpion*, اَرْطَى *a kind of tree*, اَرْطِيْعٌ (for اَرْطِيْ). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is فَعِيْعِيْلٌ; as اَعْصُوْرٌ *a sparrow*, مَفِيْعِيْحٌ *a key*, اَعْصِيْفِيْرٌ.

D

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as اَبِيٌّ, اُخِيٌّ, بَنِيٌّ) or contempt (as اَعْدِيٌّ), and even enhancement (لِلتَّعْظِيْمِ, as فَوْبِيْهَةٌ *a great misfortune*, سَنِيْهَةٌ *a terrible year of drought or dearth*, خَيْرٌ *the very best*, صَدِيْقٌ *a special friend*), [اَلْاَهْمِيَّةُ *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فَعِيْعِلٌ; as اَزْرَقٌ *blue*, اَزْرَقِيْلٌ; اَمْطَفٌ *a mantle*, اَمْطَفِيْلٌ. See however § 283.



REM. c. The first syllable of the form **فَعِيل** is occasionally A pronounced with *kèsa* instead of *damma*, when the second radical of the primitive is **ی**; as **نَيْيْت**, **شَيْيَغ**, **شَيْي**, **بَيْيْت**, for **نَيْت**, **شَيْغ**, **شَي**, **بَيْت**, from **نَيْب**, **شَيْب**, **بَيْت**, and **نَاب** (for **نَمَب**).

REM. d. Traces of this diminutive form in Aramaic are **ܥܘܕܝܬܐ**, **ܚܠܝܬܐ**, a youth (**ܥܠܝܬܐ**, from **ܥܠܡ**), and **ܚܕܝܠܐ** a fawn (**ܥܪܝܠ**, from **ܥܪܐܠ**). In Hebrew we may perhaps consider as such, **עֵיר** little, a little (**עֲגִיר**), **פְּלִיטָה** a band of fugitives, **צִפִּיפִּים** the cerastes, a sort of snake (**סִף**), and **אַמְיִנִּין** (from **אַמְנִין**, a con- B temptuous diminutive, like **אַלְחִיזִיל**). If so, the vowel **י** must be regarded as a weakening of **י** (orig. **יִ**), like **זִלְיָה** for **זִלְיָה** (**זִלְיָה**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قَفِيفَة**, the diminutive of **قَفَة**, a basket, is sounded *kʕifʕ* or *gʕifʕ*,—in post-biblical Hebrew **קִפְפָּה** and **קִפְפִּיה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **אֲדִי**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **לְפָנַי** a little before, **אַחֲרַי** a little after, **לְעֵלָי** a little above, **לְתַתָּי** a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns D which have already the measure of a diminutive, as **זֶמֶל**, a kind of small bird, **זֶמֶל** a bay horse.

270. When the noun contains five letters, of which the fourth is strong, or more than five, the diminutive **فَعِيل** is commonly formed from the first four, and the rest are rejected; as **سَفَرَجَل** a quince.

A *عَنْكَبُ* *a spider*, *عَنْبُوتُ* *a nightingale*, *عَنْدَلِبُ* *a nightingale*, *سُفْرَجُ* *rolling oneself*, *دُحْمَرَجُ* *trying to render perfect*, *مُسْتَكِمِلُ* *chosen*, *مُخْتَارُ* *(for مُخَيَّرُ)*, and not *مُخَيَّرُ*; *مُقَنَّسُ* *having a hump in front*, *مُقَنَّسُ*.

B REM. a. The rule as to quinqueliterals like *سَفْرَجَلُ* is not always strictly observed. Thus *جَحْمَرِشُ* *a fat, lazy, old woman*, *فَرْزُوقُ* *a burnt cake*, and *قُدْعَمِلُ* *a big camel or a little, ugly woman*, are said to make either *جَحْمَرِشُ*, *فَرْزُوقُ*, *قُدْعَمِلُ*, or *جَحْمَرِشُ*, *فَرْزُوقُ*, *قُدْعَمِلُ*.

REM. b. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.

C In *مُسْتَكِمِلُ*, for example, *م* is preserved in preference to *س* or *ت*, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of *عَلَنَدِي*, *a sort of thorn*, is either *عَلْنِدُ* or *عَلِيدُ* (for *عَلِيدِي*); of *قَلَنَسُوةُ*, *a sort of cap*, *قَلْنِسَةُ* or *قَلْنِسِيَّةُ*; of *حَبْنَطِي*, *short and big-bellied*, *حَبْنَطُ* or *حَبْنَطِي* (for *حَبْنَطِي*).

REM. c. The termination *اَنَ*, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as *زَعْفَرَانُ* *saffron*, *زَعْفَرَانُ*; *أَفْعَوَانُ* *a male snake*, *أَفْعَوَانُ*.

REM. d. Nouns containing five or more consonants do not exceed the form *فُعَيْعِلُ*, as *قُرْعَبَلَانَةُ* *a tick*, *قُرْعَبَانَةُ*; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. b, and in § 269). In place of the rejected consonants, however,

ى may be inserted immediately before the last letter; as سُفَيْرِيج, A مَكْنِيمِل, عُتَيْكِب, and the like.

271. The feminine terminations *ة*, *ى*, and *اء*; the relative termination *ى*; the ending *ان* in adjectives of which the feminine is *فَعْلَى*, and in proper names; the dual and plural terminations *ان*, *ات*, and *ون*; and the second syllable of the plural form *أَفْعَال*; are all disregarded. The diminutives must be formed out of the B preceding consonants, and these terminations added to them. E.g. قَلْعَةٌ a castle, قَلِيعَةٌ; طَلْحَةٌ (a man's name), طَلِيحَةٌ; مَسْلَمَةٌ (a man's name), مَسْلِمَةٌ; حَبْلَى pregnant, حَبْلَى; سَلَمَى (a woman's name), سَلَمَى; عُبْقَرِيٌّ (from a place called عُبْقَر, supposed to be inhabited by the *ginu*) demoniacal, mighty, perfect, عُبْقَرِيٌّ; بَصْرِيٌّ belonging to *el-Basra*, بَصْرِيٌّ; سَكْرَانٌ (fem. سَكْرَى) drunken, C سَكْرَانٌ; سَلَمَانٌ (a man's name), سَلَمَانٌ; مُسْلِمَانِ two Muslims, مُسْلِمَانِ; مُسْلِمُونَ Muslims, مُسْلِمَاتِ Muslim women, مُسْلِمَاتِ; أَصْحَابٌ companions, أَصْحَابٌ; أَلْفَاظٌ words, أَلْفَاظٌ; أَجْمَالٌ camels, أَجْمَالٌ; أُمَيَّاتُ verses, أُمَيَّاتُ.

REM. a. The fem. *ى* is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as D قُرْقَرَى the back, قُرْقَرَى; لُغَزِيٌّ a riddle, لُغَزِيٌّ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the *ى*, may be omitted; as حَبَارَى a bustard, حَبَارَى or حَبِير (for حَبِير).

REM. b. Other plurals, besides *أَفْعَال*, of the class called جُمُوعُ أَفْعَالِ (see § 307) form their diminutives regularly; viz. *أَفْعَل*, as *وَلَدَةٌ* children, *وَلَدَةٌ*; *عَلِمَةٌ* boys, slaves, *عَلِمَةٌ*; *أَفْعَل*, as

- A أَكَلَبٌ *dogs*, أَكَلَبٌ; أَضْلَعٌ *ribs*, أَضْلَعٌ; and أَفْعَلَةٌ, as أَجْرِبَةٌ *bags*, أَصْبِيَّةٌ; أَغْلَمَةٌ *boys, slaves*, أَغْلَمَةٌ; أَعْمِدَةٌ *pillars*, أَعْمِدَةٌ; أَجْمِرَةٌ *children*, أَصْبِيَّةٌ. In regard to the جُمُوعُ الْكَثَرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءُ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شَوَيْعِرٌ (see § 277); دُورٌ *houses*, دَوِيرَاتٌ, from دَارٌ, دَوِيرَةٌ (see § 274). Or we may have recourse to the جَمْعُ الْقَلَّةِ, if such exist; e.g. فُتَيَّانَ *youths*, فُتَيَّانَ, from فُتًى, فُتًى, or فُتَيَّةَ, from the plural فُتَيَّةَ; أَذِلَّةٌ *base fellows*, ذَلِيلُونَ, from ذَلِيلٌ, ذَلِيلٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةُ), from the plural أَذِلَّةُ (for أَذِلَّةُ).
- B

272. The termination *ان* in *triliteral* nouns, of which the feminine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِلٌ; as شَيْطَانٌ *power, a sultan*, سُلَيْطَانٌ; سُرْحَانٌ *a wolf*, سُرَيْحِينٌ; شَيْطَانٌ *a devil*, شَيْيَاطِينٌ; رَوْحَانٌ *sweet basil*, رَوَيْحِينٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obaidu 'llāh; مَعْدِيكَرُبٌ, مَعْدِيكَرُبٌ; حَضِرَمَوْتُ, حَضِرَمَوْتُ; بَعْلَبَكٌ, بَعْلَبَكٌ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هِنْدٌ (a woman's name), هُنَيْدَةٌ; شَمْسٌ *the sun*, شَمْسِيَّةٌ; دَارٌ *a house*, دَوِيرَةٌ; سِنٌ *a tooth*, سُنَيْنَةٌ; إِبِلٌ *camels*, إِبَيْلَةٌ; غَنَمٌ *a flock of sheep or goats*, غَنِيمَةٌ; عَيْنٌ *an eye or fountain*, عَيْنِيَّةٌ or عَيْنِيَّةٌ (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ة is not appended to the A diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شَجِيرٌ, but شَجَرَةٌ *a tree*, شَجِيرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقَرَةٌ *an ox or cow*, بُقَيْرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e.g. خَمْسٌ *five (fem.)*, خُمَيْسٌ, but خَمْسَةٌ *five (masc.)*, خُمَيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ة B is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ, *war*, makes حَرْبٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; ذُوذٌ, *a herd of she-camels*, ذُوَيْدٌ; عَرَبٌ *Arabs*, عَرَبٌ; قَوْسٌ, *a bow*, قَوَيْسٌ; نَعْلٌ *a shoe*, نُعَيْلٌ; [عَرُوسٌ *a bride*, عَرِيْسٌ; قَلْوَضٌ *a young she-camel*, قَلَيْصٌ, D. G.]; whilst قُدَامٌ, *the front*, and قَوْمٌ, *one's people or tribe*, which is masc. and fem., has قَوَيْمٌ or قَوْمِيَّةٌ; C but نَفَرٌ and رَهْطٌ, though also of both genders, seem to make only نَفِيرٌ and رَهِيْطٌ. عُرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عَرِيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from *verba mediæ rad. geminatae* are resolved; as تَلٌّ *a hill*, تَلِيلٌ; طَسٌ *a cup* (Fr. *tasse*), طَسِيْسٌ; مَدَّةٌ *time*, مَدِيدَةٌ.

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بُوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَيْيْبٌ; رِيْحٌ (رُوْحٌ) *wind*, رِيْيْحٌ; مَيْسِرٌ (مَيْسَرٌ) *rich*, مَيْسِرٌ; قِيْمَةٌ (قَوْمَةٌ) *price, value*, قَوِيْمَةٌ; رُوَيْحَةٌ (رُوْحَةٌ) *a pair of scales*, رُوِيْحَةٌ.

A REM. شَيْءٌ, a thing, commonly makes شَوَيْ (for شَوَيْ), and vulgarly شَوَيْ, instead of شَيْءٌ. From بَيْتٌ a house, شَيْخٌ an old man, عَيْنٌ an eye or fountain, بَيْضَةٌ an egg, and ضَيْعَةٌ a farm, may be formed بُوتٌ, شُوَيْخٌ, عُيُونٌ, بُيُوضَةٌ, and ضُيُوعَةٌ, but the regular forms are preferable. Conversely, عِيدٌ, a festival, though derived from the radical عود, makes عُيُودٌ, following the plural أَعْيَادٌ.

277. If the second letter be either a servile êlif, or an êlif, the origin of which is unknown, it is changed into و; as شَوَاعِرٌ a poet; شَوَاعِرٌ; دَاهِيَةٌ a calamity, دَوَاهِيَةٌ; فَارِسٌ a horseman, فَوَارِسٌ; خَاتَمٌ a signet-ring, خَوَاتِمٌ; صَابَةٌ an animal, صَوَابَةٌ (for دَوَابَّةٌ); عَوِيجٌ ivory, عَوِيجٌ; صَابَةٌ a certain bitter tree, صَوَابَةٌ.

REM. a. Words of the form فَاعِلٌ, in which the initial letter is و, change it into ا in forming the diminutive; e.g. وَاصِلٌ, وَاصِلٌ, not وَوَصِلٌ. In other cases this change is optional, as in أَرَبٌ for أَوْرَبٌ, formed according to § 283 from أَوْرَبٌ.

REM. b. Words of the form دَوَابَّةٌ sometimes substitute اَ for اِ, to lighten the pronunciation, as دَوَابَّةٌ and شَوَابَّةٌ, the latter for شَوَابَّةٌ, from شَابَّةٌ a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong اِي into اِي; as غُلَامٌ a youth, a slave, غُلَامٌ; ظَلِيمٌ a male ostrich, ظَلِيمٌ; أَكُولٌ a glutton, أَكُولٌ; طَعِيمٌ food, طَعِيمٌ; قَتِيٌّ a youth, قَتِيٌّ; أَسِيدٌ black, أَسِيدٌ; جَدِيلٌ a brook, جَدِيلٌ; عَصَا a staff, عَصَا; رَحِيَّةٌ a handle, رَحِيَّةٌ; رَحِيَّةٌ a mill, رَحِيَّةٌ; غَصِيَّةٌ.

REM. a. The forms جَدِيُولٌ and أَسِيدُ are also used.

REM. b. In words of which the second and third radicals are contracted into اِي, these letters must be separated, and treated according to this rule and § 276; e.g. طَوِيٌّ (طَوِيٌّ) a fold, طَوِيٌّ; حَيَّةٌ a snake, (حَيَّةٌ), حَيَّةٌ.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as يَحْيَى *Yahyā (John)*, يُحْيِ (for يُحْيِي); أَخَى *black*, أُحِ (for أُحِي); صَبًى *a boy*, صَبًى (for صَبِي); عَدُوًى *an enemy*, عَدِي (for عَدِي); عَطَاً *a gift, pay*, عَطَى (for عَطِي); سَمَاءً *the sky or heaven*, سَمِيَّةً; إِدَاوَةً *a small water-skin*, إِدَاوَةً (for إِدَاوَةٍ); مُعَاوِيَةً *(a man's name)*, مُعَاوِيَةً (for مُعَاوِيَةٍ).

REM. Instead of أُحِ, some say أُحِي (accus. أُحِي, like B أُسِي, § 278, rem. a), others أُحِي (accus. أُحِي, for أُحِي, like أُسِي, § 278), and others still, but irregularly, أُحِ.—From مُعَاوِيَةً the forms مُعَاوِيَةً and مُعَاوِيَةً are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination َ in exchange (§ 206), resume C the و in their diminutives; as وَعْدَةً *a promise*, وَعْدَةً; وَجْدَةً *affluence*, وَجْدَةً; وَشْدَةً *being spotted, spots*, وَشْدَةً.

REM. They are distinguished by the 3 from the diminutives of the form فَعْل in the same verbs; such as وَعْدَةً from وَعْدَ, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination َ or not,—recover it in the diminutive. D E.g. أَبًى *a father* (أَبُو), أَبًى; أَخًى *a brother* (أَخُو), أَخًى; دَمًى *blood*, دَمًى; يَدًى *a hand*, يَدًى; حَرْجًى *vulva*, حَرْجًى; مَاءً *water*, مَاءً; مَوًى and مَوًى; شَاءً *a sheep or goat*, شَوًى; شَفًى *a lip*, شَفًى; أَمَةً *a maidservant*, أَمَةً; لُغَةً *a dialect*, لُغَةً; سَنَةً *a year*, سَنَةً and سَنَةً; هَنَةً *a thing*, هَنَةً, هَنَةً, and هَنَةً.

REM. a. فَمًى, *mouth*, of which the radical is فَمًى or فَمًى, forms its diminutive accordingly, فَمًى.

REM. b. A lost first or second radical is not restored, if the

- A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, هَازٌ (for هَازِرٌ, § 240, rem. b) *feeble*, مَيِّتٌ (for شَائِكٌ) *bristling (with weapons)*, شَوِيْثٌ (for مَيِّتٌ § 242) *dead*, خَيْرٌ (for خَيْرٌ) *good*. Otherwise the diminutives would have been مَيِّتٌ, شَوِيْثٌ, هَازِرٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـٍ, as قَوِيْضٌ from قَاضٍ *a judge*, رَوَّيْعٌ from رَاعٍ *a pastor*. D. G.]

- B 282. Those nouns which, after having lost their third radical, take a prosthetic êlif, reject the êlif, and recover their original letter. E.g. اِسْمٌ *a name*, سَمِيٌّ; اِبْنٌ *a son*, بَنِيٌّ; اِسْتُ *the anus*, سَتِيَّةٌ.

REM. The diminutives of اُخْتُ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of اُخٌ, اِبْنٌ, and هَنْةٌ, and distinguished in the first two by the fem. termination; اُخِيَّةٌ, بِنِّيَّةٌ, اُخِيَّةٌ (see § 281).

- C 283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. عَطِيْفٌ, مِعْطَفٌ; هَمِيْمٌ, هَمَامٌ; سَوِيْدٌ, اَسْوَدٌ; قَضِيٌّ, قَاضٍ; حَمِيْدٌ, حَامِدٌ; حَرِيْثٌ, حَارِثٌ; قَرِيْطُسٌ, قَرِطَاسٌ; عَصِيْفَرٌ, عَصْفُوْرٌ; اُرِيْقٌ or وُرِيْقٌ, اَوْرَقٌ; نَفِيْعٌ, نَافِعٌ; [مُعَيْدِيٌّ مَعْدِيٌّ]. This sort of diminutive is called
- D مُعْغَنَسِسٌ, مُقْعَنَسِسٌ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـَة, this termination falls away; e.g. حَارِثَةٌ (a name), حَرِيْثٌ. (b) Fem. nouns in ـِي and ـَا reject these terminations and take ـَة; as حَمِيْلَةٌ, حَمْرَاءٌ, حَمِيْرَةٌ.



REM. Very irregular diminutives are: رَجُلٌ a man, رُوَيْجُلٌ; A  
عَشِيَّةٌ or عَيْشٌ; مُغِيرَبَانٌ sunset, دُوَيْخِنٌ; دُخَانٌ smoke,  
عُشْيَانٌ, عُشْيَانٌ, عُشْيَانٌ, عُشْيَانٌ, and عُشْيَانٌ; nightfall,  
أَنْسِيَانٌ a human being, أَنْسِيَانٌ; لَيْلَةٌ a night, لَيْلِيَّةٌ (compare the plur.  
أَلْيَالٌ for لَيَْالِي); أَبْنُونَ (plur. of ابْنٌ); أَبْنُونَ (derived  
from the plur. of أَصِيلٌ the evening), أَصِيلَانٌ, أَصِيلَانٌ, and أَصِيلَانٌ.  
Further, دِينَارٌ a dīnār, دُنَيْنِيرٌ, and دِيَوَانٌ a register, an account-book, B  
دُوَيْوِينٌ, as if from دَوَاوِينٌ, a collection of poems, a public office or bureau,  
دَوَانٌ and دَوَانٌ (see § 305, II., rem. b); دَبَّاجٌ brocade, دَبَّاجِيَّةٌ or  
دَبَّاجِيَّةٌ, as if from دَبَّاجٌ.

(η) Some other Nominal Forms.

285. (a) The form فُعْلَةٌ frequently means a small piece of C  
anything; as فُلْدَةٌ, فُلْدَةٌ, a piece, كِسْرَةٌ a fragment, جَذْوَةٌ a firebrand,  
a live coal, خِرْقَةٌ a rag, فِرْقَةٌ a sect, حِصَّةٌ a portion, خِطَّةٌ a piece of  
land, an allotment.—(b) The form فُعْلَةٌ is often used to signify a small  
quantity, such as can be contained in a place at once; as قُبْضَةٌ a  
handful; مُضْغَةٌ, مُضْغَةٌ, a morsel, a mouthful; جُرْعَةٌ, بُلْعَةٌ, a gulp,  
a sup or sip; شُرْبَةٌ a draught (of water). It also denotes colour; as  
حُمْرَةٌ redness, صُفْرَةٌ yellowness, زُرْقَةٌ a light blue, دُكْنَةٌ a blackish D  
brown.

286. (a) The form فُعَالٌ indicates vessels and implements; as  
وِعَاءٌ, إِنَاءٌ, a vessel, جَرَابٌ a bag, حِلَابٌ a milk-pail, خِلَالٌ a wooden pin,  
سِقَاءٌ a water-skin, شِرَاكٌ the thong or strap of a sandal, لِبَاسٌ a garment,  
رِدَاءٌ, إِزَارٌ, certain garments, لِحَافٌ a coverlet, a pelisse.—(b) The form  
فُعَالٌ denotes diseases; as حُمَامٌ a fever, زُكَامٌ a cold, سُعَالٌ a cough,

- A **ضَدَاعٌ** a headache, **طَحَالٌ**, **كَبَادٌ**, disease of the spleen (**طَحَالٌ**), of the liver (**كَبِدٌ**)\*.

- 287.** (a) The form **فَعَالَةٌ** indicates a post or office; as **كِتَابَةٌ** the post of secretary (**كَاتِبٌ**); **وَلَايَةٌ**, **عِمَالَةٌ**, the post of governor (**عَامِلٌ**); **إِمَارَةٌ** the office of *emir* (**أَمِيرٌ**); **خِلَافَةٌ** the caliphate; **نِيَابَةٌ** deputyship  
 B **عِرَافَةٌ** the post of inspector, centurion, etc. (**عَرِيفٌ**).—(b) The form **فُعَالَةٌ** denotes small portions which are broken off or thrown away; as **فُرَادَةٌ**, **فُرَاضَةٌ**, flings; **بُرَايَةٌ** chips, shavings; **قُصَاصَةٌ**, **قُصَامَةٌ**, parings; **كُنَاسَةٌ**, **كُحَاسَةٌ**, sweepings; **رُضَاضَةٌ** brayed or pounded fragments; **كُسَارَةٌ** broken pieces; **قُطَاعَةٌ** cuttings; **عُجَالَةٌ** a little food got ready in haste; **عُفَاوَةٌ** a small quantity  
 C of broth (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form **فُعَالٌ**, indicating a larger quantity, as **فُعَالٌ**, **قُصَامٌ**, **رُضَاضٌ**, **كُسَارٌ**, **قُطَاعٌ**.

- 288.** The form **فَعَالَةٌ** (the feminine of **فَعَالٌ**, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.  
 D E.g. **بَرَادَةٌ** a vessel or stand for cooling water; **حَرَّاقَةٌ** a fire-ship, a gulley; **رَعَادَةٌ**, **عَرَادَةٌ**, **دَبَابَةٌ**, engines of war; **طَرَّاحَةٌ** a mattress or cushion, a fishing-net; **زَرَّاقَةٌ** a short javelin; **طَرَّادَةٌ** a spear, a bolt; **حَرَّاضَةٌ** a

\* [According to D. H. Müller (*Aṣṣamaṭ's Kitāb al-Farḡ*, p. 26 seqq.) the forms **فَعَالٌ** and **فُعَالٌ** are often used to denote excretions, as spittle or phlegm **بُصَاقٌ**, **لُعَابٌ**, **مُجَاجٌ**, **مُجَاجَةٌ**, **رُؤَالٌ**, **رُعَامٌ**, **رُغَامٌ**, **لُغَامٌ**; sweat **رُعَافٌ**, **رُشِيحٌ**, **رُشِيحٌ**, **رُشِيحٌ**; blood issuing from the nose **رُعَافٌ**; excrements **سُلَاحٌ**; sperms **سُلَالَةٌ**; drippings **فُطَارَةٌ**. D. G.]

place where potash is made (by burning the plants called *حُرْفُ*); A *جَمَامَة* a place where gypsum or plaster (*جِص*) is made; *كَلَانَة* a chalk-pit or quarry (*كَلَس*); *مَلَاَحَة* a salt-pan or salt-mine (*مِلْح*); *فَيَارَة* a well of bitumen (*فَار*); *جَبَانَة* a place where gypsum is found or prepared; *زَّرَاعَة* a land that is sown. Hence the tropical application of this form to persons, as an intensive (§ 233, rem. c).

REM. As *فَعَالَة* has been transferred from things to persons, as an intensive adjective, so also *فَاعِلَة* (§ 233, rem. c); for *سَاقِيَة* is B a camel that draws water, an irrigating machine, a water-wheel; *سَانِيَة*, a water-wheel and the camel that works it; *رَاوِيَة*, a water-skin, a camel that carries or draws water; *دَاعِيَة*, a call or invitation; *عَادِيَة*, a hindrance, an injury; etc.

## 2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three C classes; (a) those which are only masculine (*مَذَكَّر*); (b) those which are only feminine (*مُؤَنَّث*); (c) those which are both masc. and fem., or, as it is usually phrased, of the common gender.

REM. a. None of the Semitic languages have what we call the neuter gender.

REM. b. Feminines may be either real or natural (*مُؤَنَّث حَقِيقِي*), as *اِمْرَاَة* a woman, *نَاقَة* a she-camel; or unreal, unnatural (*غَيْر حَقِيقِي*), or tropical (*مَجَازِي*), as *الشَّمْس* the sun, *نَعْل* a shoe or D sandal, *ظُلْمَة* darkness, *بُشْرَى* good news.

290. That a noun is of the fem. gender may be ascertained either (a) from its signification, or (b) from its form.

a. Feminine by signification (*اَلْمُؤَنَّث اَلْمَعْنَوِي*) are:—

(a) All common nouns and proper names which denote females, as *اُم* a mother, *عَرُوس* a bride, *عَجُوز* an old woman, *خَادِمَة* a female

A *servant*]; مَرْيَمُ *Mary*, هِنْدُ *Hind*, سَعَادُ *Su'ād*, زَيْنَبُ *Zdīnēb* [; or that are represented as females, as شَعُوبُ *Death*, ذُكَاآ *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضُ *country*, بَلَدَةٌ *town*, مَدِينَةٌ *city*, and قَرْيَةٌ *village*, are feminine\*; as مِصْرُ *Egypt*, مُخَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *the Irak*, دَابِيقُ *the Irak*, مِثْنَى *the Irak*, وَاسِطُ *the Irak*, فَالْجُ *the Irak*; but they may also be inflected

B as diptotes, and are then feminine, as مِثْنَى *the Irak*, etc.

REM. The names of the quarters or directions, as قُدَامُ *the front*, أَمَامُ *the front*, خَلْفُ *the rear*, وَرَاءُ *the rear*, may also be treated as feminine, following the gender of جِهَةٌ *direction*.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ *wind*, and نَارٌ *fire*, are feminine; as قَبُولُ *the east wind*, دَبُورُ *the west wind*, شَمَالُ *the north wind*, جَنُوبُ *the south wind*; سَقَرُ *hell-fire*, جَحِيمُ *blazing fire*, سَعِيرُ *blazing fire*. Except عَصَارٌ *a dust-storm with whirlwinds*, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدٌ *a hand*, رِجْلٌ *a leg or foot*, عَيْنٌ *an eye*, أُذُنٌ *an ear*, سِنٌ *a tooth*, كَتِفٌ *a shoulder*, سَاقٌ *a shank*, رَحِمٌ *the womb*, اِسْتٌ *the anus*.

D REM. رَأْسٌ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, [خَدٌ *the cheek*,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ *relationship*. [قَدَمٌ *is sometimes masc. and so كَفٌ*.]

\* [Some admit also the use of the masculine gender, because the word مِصْرُ *is masc.*, بَلَدٌ *masc. or fem.* See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(e) Collective nouns (شِبْهُ الْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِل camels, ذُوْد a herd of she-camels, غَنَم sheep or goats.

b. Feminine by form (الْمَوْتُثُ اللَّفْظِيُّ) are:—

(a) Nouns ending in َة; as جَنَّة a garden, ظُلْمَة darkness, حَيَاة, or حَيَوَة, life.

(β) Nouns ending in ى or ا (êlif makṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى a claim, a demand, نَجْوَى a secret, لَوْمَى blame, أَرْبَى misfortune, ذِكْرَى memory, دِفْلَى the oleander, ذِفْرَى the prominent bone behind the ear, مِعْزَى goats, بُهْمَى barley-grass, الدُّنْيَا the world, رُؤْيَا a vision or dream, بُشْرَى good news, خُمَى a fever.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْزَى, and بُهْمَى regard C them as masculine, the ى being considered as an اِلْحَاقِ [§ 252].

(γ) Nouns ending in َاء, when that termination does not belong to the root; as صَحْرَاء, بَيْدَاء, a plain or desert, ضَرَاء harm, mischief, بَغْضَاء hatred, قَاصِعَاء a jerboa's hole, كِبْرِيَاء glory (of God), pride (of man), خَيْلَاء vainglory, arrogance, سَيْرَاء a sort of striped cloth.

REM. A few nouns ending in َة, and those verbal adjectives D to which َة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَة a successor, deputy, or caliph (compare in Italian *il podestà*), عَلَامَة very learned, رَاوِيَة a traditionary.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A <i>أَرْضٌ</i> the earth, the ground, the floor.	<i>عَقْرَبٌ</i> a scorpion.
<i>بُئْرٌ</i> a well.	<i>عَمْرٌ</i> a caravan.
<i>حَرْبٌ</i> war.	<i>قَأَسٌ</i> an axe.
<i>خَمْرٌ</i> wine.	<i>الْفِرْدَوْسُ</i> Paradise.
<i>دِرْعٌ</i> a coat of mail.	<i>أَلْفَى</i> a viper.
<i>دَلْوٌ</i> a bucket.	[ <i>قَدُومٌ</i> an adze.]
B <i>دَارٌ</i> a house.	<i>كُأَسٌ</i> a cup.
<i>رَحِيٌّ</i> a mill.	[ <i>كَرِشٌ</i> or <i>كَرِشٌ</i> the maw.]
<i>رِيحٌ</i> wind.	<i>مَنْجَنُونٌ</i> a water-wheel.
<i>الشَّمْسُ</i> the sun.	<i>مَنْجَنِيْقٌ</i> a catapult.
<i>ضَبْعٌ</i> a hyæna.	<i>مُوسَى</i> a razor.
[ <i>طَاغُوتٌ</i> idol.]	<i>نَارٌ</i> fire.
<i>عُرُوضٌ</i> metre.	<i>نَعْلٌ</i> a shoe or sandal.
C <i>عَصَا</i> a staff.	<i>نَفْسٌ</i> the soul.
<i>عَقَابٌ</i> an eagle.	<i>نَوَى</i> a traveller's destination.

REM. Of these *حَرْبٌ*, *خَمْرٌ*, *دِرْعٌ*, *دَلْوٌ*, *دَارٌ*, *رِيحٌ*, *ضَبْعٌ*, *مَنْجَنِيْقٌ*, and *نَارٌ*, are occasionally used as masculine; whilst *دِرْعٌ* a woman's shift, *شَمْسٌ* a collar or pendant, and *فِرْدَوْسٌ* a garden or park, are masculine. Those who say *مُوسَى* instead of *مُوسَى*, regard the word of course as masculine.

D 292. Masculine or feminine are:—

(a) Collective nouns (*أَسْمَاءُ الْجَنَسِ*), chiefly denoting animals and plants, which form a nomen unitatis; e.g. *حَمَامٌ* pigeons, *شَاةٌ* sheep or goats, *بَقَرٌ* cattle, *جَرَادٌ* grasshoppers, locusts, *نَحْلٌ* bees; *شَجَرٌ* trees, *نَخْلٌ* palm-trees, *تَمْرٌ* dates; [*شَعِيرٌ* barley (gen. masc.)]; *سَحَابٌ* clouds, *لَبْنٌ* or *لَبْنٌ* bricks, *ذَهَبٌ* gold. These are masc. by form, fem. by signification (*الْجَمَاعَةُ* totality).

[(b) Collective nouns (أَشْبَاهُ الْجَمْعِ or أَسْمَاءُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people or tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, رَهْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this Alif*.

[(d) The nomina verbi (*maṣḍar*). One may say أَوْجَعَنِي ضَرْبُكَ B and أَوْجَعَتْنِي ضَرْبُكَ *your striking caused me pain* \*. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لَفْظَةٌ. A noun may also be masculine, taking the gender of اسْمٌ; a verb, taking that of فِعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاءٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ أَلْثَامَةٌ). Such mere words are treated like proper names, and therefore do not take the article, as هَذَا مَاءٌ or هَذِهِ مَاءٌ, *this word*; مَاءٌ (*water*).

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ *the armpit* (gen. masc.).]

إِزَارٌ *an article of dress*.

آلٌ *the mirage*.

بَشَرٌ *a human being, human beings*.

بَطْنٌ *the belly* (gen. masc.). D

بَعِيرٌ *camel* (gen. masc.).]

إِبْهَامٌ *the thumb or great toe* (gen. fem.).

كُدَىٌ *a breast (mamma)*.

\* [This seems to be the explanation of صَوْتُ being used as a fem. noun, *Hamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A ثَعْلَب *a fox.*  
 جَنَاح *a wing (gen. masc.).*  
 حَال *state, condition (gen. fem.).*  
 حَانُوث *a booth, a shop.*  
 [خَيَال *a phantom.*]  
 أَرْتَب *a hare (gen. fem.).*  
 دُكَّان *a shop.*
- B ذِرَاع *cubit (gen. fem.).*  
 ذَنْوَب *a large bucket.*  
 رُوح *spirit, soul [when signi-  
 fying a celestial being always  
 masc.]*  
 رُقَاق *a street or lane.*  
 زَنْد *the upper of the two pieces  
 of wood, used in producing  
 fire (gen. masc.).*
- C سَبِيل *a path, a road.*  
 سُرَى *journeying by night.*  
 سِكِّين *a knife (gen. masc.).*  
 سِلَاح *a weapon, weapons.*
- D سُلْطَان [prop. authority, hence]  
*power, a sovereign.*  
 سَلَام *peace.*  
 سَلَامَة *a ladder.*  
 سَمَاء *the sky or heaven, the  
 clouds, rain.*  
 سُوْر *a wall (gen. masc.).*  
 سُوْق *a market.*
- إِصْبَغ *a finger (gen. fem.).*  
 صِرَاط *a way, a road (via strata).*  
 صَلَاح *peace.*  
 صَاع *a measure for corn, etc.*  
 ضَحَى *the forenoon.*  
 ضَرْب *white honey.*  
 [ضُرْس *a tooth.*]  
 طَبَاع *nature, natural disposi-  
 tion [gen. fem.).*  
 طَرِيق *a road.*  
 عَجَز *the hinder part, the rump  
 [gen. fem.).*  
 عَرَس *a wedding, a marriage.*  
 عَسَل *honey.*  
 [عَنْبَر *ambergris.*]  
 عُنُق *the neck.*  
 عَنَكَبُوت *a spider (gen. fem.).*  
 فَرَس *a horse [gen. fem.).*  
 فُلْكَ *a ship.*  
 [فِهْر *a stone for bruising per-  
 fume.]*  
 قَدَر *a pot, a kettle (gen. fem.).*  
 قَفَا *the nape of the neck.*  
 قَلِيب *a well.*  
 قَوْس *a bow (gen. fem.).*  
 كَبِد *the liver.*



كِرَافٌ *the tibia or shin-bone.*

لِسَانٌ *the tongue.*

لَيْلٌ *the night (gen. masc.).*

مَرْكَبٌ *a ship (Seybold).*

مِسْكٌ *musk (gen. masc.).*

مَعَى *an intestine (gen. masc.).*

مِلْحٌ *salt (gen. fem.).*

[مُلْكٌ *dominion.*]

A

[هُدًى *the right direction.*]

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore-arm,* سَمَاٌ *a roof or ceiling, and usually* عُرْسٌ *a wedding feast, are masculine.*

B

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَرْسٌ, *the month*, and مَرْكَبٌ, *a boat or ship*, are used as feminine; whilst عَضُدٌ, *the upper arm*, كَتِفٌ, *the shoulder*, [كَرْسٌ, *the maw*,] and بَيْتْرٌ, *a well*, become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire*, كَبِدٌ *the liver*.

C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations مَيِّ, مَيَّة, or أَلْ (§ 290, b).

REM. Only مَيَّة is appended to the masculine without farther affecting the form of the word; مَيِّ and أَلْ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is مَيَّة; as عَظِيمٌ *great*, عَظِيمَةٌ; ضَارِبٌ *striking*, ضَارِبَةٌ; نَذَمْتُهُ *repentant*, نَذَمْتُهُ; فَرِحْتُ *glad*, فَرِحْتُ; مَضْرُوبٌ *struck*, مَضْرُوبَةٌ; جَدُّ *a grandfather*, جَدَّةٌ *a grandmother*; فَتًى (for فَتًى) *a young man*, فَتَاةٌ (for فَتَاةٌ) *a young woman*.

D

[REM. a. The hêmza of the termination أَلْ of nouns derived from verbs tertiae و or ي may be replaced, before ة, by the radical letter, as سَمَاوَةٌ from سَمَاوٌ, سَقَايَةٌ from سَقَاوٌ, *a water-carrier*, but the

- A forms with hēmza, as سَقَاءٌ, غَزَاءٌ, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. اَ is a compromise in orthography between the original اَ, at, the old pausal form اَ, ah, and the modern اَ, a, in which last the h is silent (see the footnote to p. 7 supra). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B 295. Feminines in اِ are formed:—

(a) From adjectives of the form فَعْلَانُ, the feminine of which is فَعْلَى; as غَضْبَانُ *angry*, غَضْبَى; سَكْرَانُ *drunk*, سَكْرَى; شَبَعَانُ *sated*, شَبَعَى; ظِمْأَى, عَطْشَى, ظِمْمَانُ, عَطْشَانُ; غَرْمَانُ, غَرْمَى; شَبْعَى; ظِمْأَى, عَطْشَى, ظِمْمَانُ, عَطْشَانُ; غَرْمَانُ, غَرْمَى; شَبْعَى; ظِمْمَانُ *full*, مَلْأَى; خَشْيَانُ *timid, fearing*, خَشْيَا.

- (b) From adjectives of the form أَفْعَلُ, when they have the *superlative* signification, and are defined by the article or by a following genitive, in which case the feminine is فَعْلَى; as الْأَكْبَرُ the largest, الْأَكْبَرَى; الْأَصْغَرُ the smallest, الْأَصْغَرَى; الْأَعْظَمُ the greatest, الْأَعْظَمَى; كِبَرَى الْمَدِينِ the largest of the cities.

REM. a. Adjectives of the forms فَعْلَانُ and فَعْلَانُ form their feminine by adding اِ; as سَيْفَانُ *tall and slender*, سَيْفَانَةٌ; عُرْيَانُ *naked*, عُرْيَانَةٌ.

- D REM. b. The feminine of الْأَوَّلُ (for الْأَوَّلُ or الْأَوَّلُ) the first, is الْأَوَّلَى; that of الْآخَرُ (for الْآخَرُ) other, another, أُخْرَى. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral أَحَدُ, one, has اِحْدَى.

REM. c. There are some feminine adjectives of the form فَعْلَى, not superlatives, without any corresponding masculines; as اُنْثَى *female, feminine*, حَبْلَى *pregnant*, رُبَى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in **أَفْعَلٌ** are formed from adjectives of the form **أَفْعَلٌ**, which have not the comparative and superlative signification; as **أَصْفَرٌ** yellow, **صَفْرَاءٌ**; **أَجْمَرٌ** of pleasing aspect, **جَهْرَاءٌ**; **أَحْدَبٌ** hump-backed, **حَدْبَاءٌ**. Many of these adjectives are not in actual use in the masculine; as **هَطَلَاءٌ** heavy and continuous (rain), **حَسَنَاءٌ** beautiful, **شَوْكَاءٌ** rough to the feel (a new dress), **أَلْعَرَبُ أَلْعَرَبَاءُ** the Arabs of pure race.

REM. The form **فَعْلَاءٌ** sometimes serves as feminine to **فَعْلَانٌ**, B e.g. **جَدْلَانٌ** joyful, **جَدْلَاءٌ**; **خَيْرَانٌ** perplexed, amazed, **خَيْرِي** and **خَيْرَاءٌ**.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) **فَعُولٌ** when it has the meaning of **فَاعِلٌ** (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as **رَجُلٌ صَبُورٌ وَشَكُورٌ** a patient and grateful man, **امْرَأَةٌ صَبُورٌ وَشَكُورٌ** a patient and grateful woman; **رَجُلٌ كَذُوبٌ** a lying man, **امْرَأَةٌ كَذُوبٌ** a lying woman; **كَانَتْ صَبُورًا** she was patient; **رَأَيْتُهَا صَبُورًا** I saw that she was, or I thought her, patient; [**بَقَرَةٌ شَبُوبٌ** a full grown antelope]. But if no substantive or pronoun be expressed, **فَعُولٌ** makes a feminine **فَعُولَةٌ**, and also if it has the meaning of **مَفْعُولٌ**; as **رَأَيْتُ صَبُورَةً** I saw a patient (woman); **مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ** he has not a she-camel to ride, nor one to carry loads, nor one for milking, where **رَكُوبَةٌ** and **حَلُوبَةٌ** = **مَرْكُوبَةٌ** and **مَحْلُوبَةٌ**, whilst **حَمُولَةٌ** = **حَامِلَةٌ**.

REM. a. Exceptions are rare; as **عَدُوٌّ** hostile, an enemy, fem. **عَدُوَّةٌ**; [and again, **لَا حَلُوبٌ فِي الْبَيْتِ** there is no milch-eve in the tent, as we read in the tradition of Umm Ma'bad, **نَاقَةٌ صَبُوتٌ** or **نَاقَةٌ ضَعُوتٌ** and **شَاةٌ جَزُوزٌ** a shorn sheep. D. G.]

- A [REM. b. Hence the fem. nouns *صَعُودٌ* an *acclivity*, *كُودٌ* a *mountain-road difficult of ascent*, *حَدُورٌ* and *قُبُوطٌ* a *declivity*. D. G.]

- (b) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فُعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an *eye adorned with kohl*, *إِمْرَأَةٌ جَرِيحٌ* a *wounded woman*, *فَتَاةٌ قَتِيلٌ* a *murdered woman*; but *رَأَيْتُ قَتِيلَةً الْخُرُورِيَّةِ* I saw (the woman) whom the *Harūris* had murdered; *هَذِهِ أَكْبِيلَةٌ سَبَعٌ* this is (a sheep) which has been (partly) eaten by a beast of prey. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *-ة*; as *نَصِيرٌ* a *helper*, *نَصِيرَةٌ*; *شَفِيعٌ* an *intercessor*, *شَفِيعَةٌ*; *عَفِيفٌ* temperate, chaste, *عَفِيفَةٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

- REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *حَمِيدَةٌ* a *praiseworthy way of acting*, = *مَحْمُودَةٌ*; *خَضَلَةٌ* *ذَمِيمَةٌ* a *blameworthy habit*, = *مَذْمُومَةٌ*; and, on the other hand, *مِلْحَفَةٌ* *جَدِيدٌ* a *new wrapper*, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

- (c) *مَفْعَلٌ*, *مِفْعَالٌ*, and *مِفْعِيلٌ*, which were originally nomina instrumenti (§ 228), but afterwards became intensive adjectives (§ 233, rem. b), under the same conditions as *فُعُولٌ* and *فَعِيلٌ*; e.g. *إِمْرَأَةٌ مِغْشَرٌ* an *obstinate, self-willed woman*; *نَاقَةٌ مِذْعَانٌ* a *docile she-camel*; *جَارِيَةٌ مِغْطَارٌ*, or *جَارِيَةٌ مِغْطِيرٌ*, a *young woman who uses much perfume*; but *رَأَيْتُ مِغْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مِسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مِسْكِينَةٌ*, *مِيقَانَةٌ* [; but *إِمْرَأَةٌ مِسْكِينٌ* is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. *بُورٌ*, *جَذْبٌ*, *جُنُبٌ*, *دَنْسٌ*, *عَذْلٌ*, *غَمْرٌ*, *قَلْبٌ*, *وَعْرٌ*, *مَخَضٌ* and some others as *جَبَانٌ*, *عُضَالٌ* etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (*صِفَةُ ثَابِتَةٍ*); as *حَامِلٌ* *pregnant*, *طَامِثٌ*, *حَائِضٌ*, *بَارَرٌ*, *عَاقِرٌ*, *barren*, *كَاعِبٌ*, *نَاهِذٌ*, *having swelling breasts*, *طَائِفٌ*, *B طَائِفٌ*, *مُعْصِرٌ*, *مِيلَاتٌ* [Ibn Hisām 15, last l. R. S.] *menstruating*, *طَائِفٌ* *divorced*, *عَاطِلٌ* *without ornaments*, *حَاسِرٌ* *with the head and bust naked*, *مُؤْضِعٌ* *giving suck*, *مُتِّمٌ* *bearing twins*, *مُطْفِلٌ* *having a child or a young one with her*, *مُشِدِنٌ* *having a fawn with her*, *مُجِرٌ* *having a whelp with her*, [*حَصَانٌ* *chaste*, *رَزَانٌ* *staid*, *عَانِسٌ* *unmarried and of middle age*] and likewise *مُطَرِّقٌ*, *مُرَاسِلٌ*. But if they designate the said action or state as beginning, actually in progress, C or about to begin (*صِفَةُ حَادِثَةٍ*), they form a feminine in *ة*; as *هِيَ حَائِضَةٌ الْيَوْمَ* *she is menstruating to-day*; *هِيَ طَالِقَةٌ غَدًا* *she will be divorced to-morrow*; *لِكُلِّ حَامِلَةٍ تِمَامٌ* *every woman who is pregnant has her time or term*; *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ* *on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling.*

D

### 3. *The Numbers of Nouns.*

**298.** Nouns have, like verbs, *three* numbers, the singular, dual, and plural (see § 81).

**299.** The *dual* is formed by adding *ان* to the singular (omitting, of course, the *tènwin*); as *كِتَابٌ* *a book*, *كِتَابَانِ*; *رِشًا* *a fawn*, *رِشَانِ* or *رِشَانِ*.

- A REM. a. If the singular ends in  $\delta$ ,  $\delta$  is changed into ت (see § 294, rem.); as أُمَّة *a nation*, أُمَّتَانِ. But أَلْهَةٌ *a buttock*, and خُصْبَةٌ *a testicle*, usually make أَلْهَانِ and خُصْبَانِ.

- REM. b. If the singular ends in a quiescent ي (يَ or يِ), which was originally يِ *mobile* (compare § 167, a,  $\beta$ , a), it becomes so again in the dual; as فَتًى *a youth*, for فَتَيَانِ; رَحَى *a mill*, رَحَيَانِ; رَحِمَى *interdicted ground*, رَحِمَيَانِ; مَرْمَى *a butt for shooting*, مَرْمَيَانِ; حُبْلَى *pregnant*, حُبْلَيَانِ; فَتْوَى *a legal opinion*, فَتْوَيَانِ; مَرْمِيَانِ; مَرْمِيَانِ. From حِمَى the form حِمَوَانِ is said to occur. If the singular ends in a quiescent ا (اَ or اِ), which was originally وِ *mobile* (compare § 167, a,  $\beta$ , a), the و is restored in the dual; as عَصَا *a staff*, for عَصَوَانِ; عَصَا *the nape of the neck*, قَفَا. —If the singular of a quadriliteral noun ends in a quiescent يِ, which was originally اِوِ, the و is not restored in the dual, but becomes يِ *mobile*, as مِثْلَى *a musical instrument* (from لَهَى for لَهَى), مَسْمَى; أَعْيَانِ (from عَشَى for عَشَى), أَعْيَانِ; مِثْلَانِ; مِثْلَانِ named (from سَمَى for سَمَى), مَسْمَيَانِ; مُرَضًى rendered contented (from رَضَى for رَضَى), مُرَضَيَانِ. A solitary exception seems to be مَذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مَذْرَى.
- C

- REM. c. The hêmza of the termination آءُ, denoting the feminine (§ 296), becomes و; as بَطْحَاءُ *a wide water-course or bottom*, بَطْحَاوَانِ; صَحْرَاءُ *a desert*, صَحْرَاوَانِ; خَمْرَاءُ *red*, خَمْرَاوَانِ; صَفْرَاءُ *yellow*, صَفْرَاوَانِ. Forms like صَحْرَاءَانِ, خَمْرَاءَانِ, and even صَحْرَايَانِ, are, however, said by some to be admissible.—In the termination آءُ, when sprung from a radical يِ or وِ, the hêmza may either be retained or changed into و, though the former is preferable; as كِسَاءُ *a dress* (for كِسَاوُ), كِسَاءَانِ or كِسَاوَانِ; رِدَاءُ *a mantle* (for رِدَايُ), رِدَاءَانِ or رِدَاوَانِ. Some, however, admit the forms رِدَايَانِ
- D



- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِيْبٌ*, *the making it prevail over the other*. For example :  
 أَبَوَانِ *father and mother*, from أَبُ *father* ; أَخَوَانِ *brother and sister*, from أَخٌ *brother* ; الْقَمَرَانِ *the sun and moon*, from الْقَمَرُ *the moon* ; الْمَشْرِقَانِ *the east and west*, from الْمَشْرِقُ *the east* ; [الْعِرَاقَانِ *Basra and Kūfa* ; الرَّقَّتَانِ *Raḡḡa and Rāfiḡa* ; الْفُرَاتَانِ *the Euphrates and Tigris\** ;] الْحَسَنَانِ *el-Ḥasan and el-Hosēin*, from الْحَسَنُ *el-Ḥasan* (the elder son of 'Alī) ; الْعُمَرَانِ *'Omar 'ibn el-Ḥaṭṭab and 'Abū Bəkr*, from عُمَرُ *'Omar*. Compare in Sanskrit *pitarau*, “father and mother,” *bhrātarau*, “brother and sister,” *rōdasī*, “heaven and earth,” *ahanī*, “day and night,” *usāsan*, “morning and evening,” *Mitrā*, “Mitra and Varuṇa,” etc.

- C [REM. g. The Arabs like to designate two different objects by the dual of an adjective<sup>1</sup> used as a substantive and denoting a quality that the two have in common, as الْأَبْرَدَانِ *the two coolest* (of things) for morning and evening ; الْأَطْيَبَانِ *the two best ones* for eating and coitus ; الْأَحْمَرَانِ *the two red ones* for meat and wine ; الْأَسْوَدَانِ *dates and water* ; الْأَبْيَضَانِ *milk and water* ; الْجَدِيدَانِ or الْأَجْدَدَانِ *the two new ones* for the night and the day ; الْأَصْغَرَانِ *the heart and the tongue* ; الْكَرِيمَتَانِ *the two eyes* ; الْأَخْبَثَانِ *urine and dung* or sleeplessness and disquietude of mind ; الرَّافِدَانِ *the Tigris and Euphrates*. D. G.]

REM. h. The dual is sometimes formed from broken plurals (§ 300, b), or from أَشْبَاهُ الْجَمْعِ (§ 290, a, c), to designate two bodies or troops (فِرْقَتَانِ or جَمَاعَتَانِ) of the objects in question. E.g. اِبِلَانِ *two herds of camels* (اِبِلٌ), غَنَمَانِ *two flocks of sheep* or

\* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Ibn Hiṣām, p. 121, l. 16. R. S.]



goats (غَنَمٌ), جَمَالَانِ two herds of he-camels (from جَمَالٌ, pl. of أَمْرٌ);  
 (جَمَلٌ), لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقَاحَةٌ);  
 بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلٍ between the (collected) spears of (the tribes  
 of) Mālik and Nahšal (from رِمَاحٌ, pl. of رِمَحٌ); الْأُصُولَانِ the  
 fundamental principles of theology (أُصُولُ الدِّينِ) and of law  
 (أُصُولُ الْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ a root; [comp. in Hebrew  
 מִצְחָה]

B

REM. i. Proper names of the class مُرَكَّبٌ مَرْجِيٌّ (§ 264) vary  
 in their mode of forming the dual. If the first part of the com-  
 pound be indeclinable and the second declinable, the latter takes  
 the termination -َانِ; as مَعْدِي كَرَبَانِ, مَعْدِي كَرِبٌ. But if both  
 parts be indeclinable, as in سَيِّبَوَيْهٍ,—or, when taken together, form  
 a proposition, as in تَأَبَّطَ شَرًّا,—recourse must be had to a periphrasis  
 with ذُو possessor of; as ذَوَا تَأَبَّطَ شَرًّا, ذَوَا سَيِّبَوَيْهٍ, two men called C  
 Sībawèih or Ta'abbata šarran. If the first part be in the status  
 constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men  
 called عَبْدُ مَنَافٍ 'Abd Menāf, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū  
 Zēid, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubèir. But in  
 the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the  
 second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

300. There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called الْجَمْعُ  
 الصَّحِيحُ, or الْجَمْعُ الْمَصَحَّحُ, the sound or perfect plural (pluralis  
 sanus), and الْجَمْعُ السَّالِمُ, or جَمْعُ السَّلَامَةِ, the complete or entire  
 plural, because all the vowels and consonants of the singular are  
 retained in it.

(b) The other, which has various forms, is called الْجَمْعُ الْمَكْسَرُ,

A or أَكْثَرُ، جَمْعُ أَكْثَرِ، the broken plural (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination **ون** to the singular; as سَارِقٌ a thief, سَارِقُونَ. The pluralis sanus of feminine nouns, which end in **ة**, is formed by changing **ة** into **ات**, as سَارِقَةٌ, سَارِقَاتٌ; of those which do not end in **ة**, by adding **ات** to the sing., as مَرْيَمٌ Mary, مَرْيَمَاتٌ.

REM. a. If the singular ends in *ëlif makṣūra*, with or without *tênwin* (يَ or يِ),—or in *kəsa* with *tênwin* (يَ), arising out of يِ (§ 167, b, β),—or in a quiescent ي preceded by *kəsa* (يِ), arising out of يِ,—then the rules laid down in § 166, b, a and β, and § 167, a, β, c, are to be observed. E.g. مُصْطَفَى, for مُصْطَفًى (§ 245), chosen, مُصْطَفَوْنَ, for مُصْطَفِيُونَ, and in the oblique cases مُصْطَفِينَ, for مُصْطَفِيِينَ; مُوسَى Moses, مُوسُونَ for مُوسِيُونَ, قَاضٍ, for قَاضِي, a judge, قَاضُونَ, for قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيِينَ; أَلْحَافِي, for أَلْحَافِي, the barefooted, أَلْحَافُونَ, for أَلْحَافِيُونَ; حُبْلَى pregnant, حُبْلَيَاتٌ, أَلْصَغْرَى the smallest, أَلْصَغْرَيَاتٌ; سَمَانَى a quail, سَمَانَيَاتٌ.

D REM. b. The *gèzma* of the middle radical in feminine substantives of the forms فَعْلَة and فَعْلَة, فَعْلَة and فَعْلَة, derived from roots which are not *mediæ radicalis geminatæ* or *mediæ* و vel ي, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases *fètha*. E.g. دَعْدٌ Da'd, دَعْدَاتٌ; أَرْضٌ the earth, the ground, أَرْضَاتٌ; جَفْنَةٌ, قَصْعَةٌ, جَفْنَةٌ, قَصْعَةٌ, a dish, جَفْنَاتٌ, قَصْعَاتٌ; عَبْلَةٌ (عَبْلَاتٌ); عَبْلَةٌ, عَبْلَاتٌ; غَدْوَةٌ a coming in the morning, غَدَوَاتٌ; قَرْيَةٌ a village, قَرْيَاتٌ; هِنْدٌ Hind, هِنْدَاتٌ or هِنْدَاتٌ; كِسْرَةٌ a fragment, كِسْرَاتٌ or كِسْرَاتٌ; سِدْرَةٌ the lotus-tree, سِدْرَاتٌ or سِدْرَاتٌ; جُمْلٌ Guml, جُمْلَاتٌ or

جَمَلَات ; ظُلُمَات *darkness*, ظُلُمَات or ظَلَمَات ; غُرْفَةٌ *an upper chamber*, A  
 غُرَفَات or غُرَفَات. In the forms فَعْل and فَعْلَة, the *gèzma* may also  
 be retained, as كِسْرَات, ظَلَمَات, [غُرَفَات]; but in فَعْلَة this can  
 be done only by poetic license, as رَفَضَات from رَفَضَة *looseness or*  
*slackness (of the joints)*, زَفَرَات from زَفَرَة *a sigh*. Names of men of  
 the form فَعْلَة have likewise فَعْلَات, as طَلْحَة *Talha*, طَلَحَات ;  
 حَمْزَة *Hamza*, حَمَزَات. The word عُرْس or عُرْس, *a wedding or*  
*marriage*, has عُرْسَات.—In فَعْلَة, if the third radical be و, the form B  
 فَعْلَات is not admissible, as ذِرْوَة *a summit*, ذِرْوَات or ذِرَوَات (but not  
 ذِرَوَات). A rare exception is جِرْوَات from جِرْوَة *a whelp*. [If the  
 third radical be ي, the form فَعْلَات is likewise disapproved. One  
 may say لِحْيَات, as كِسْرَات, but not لِحِيَات, instead of which one  
 uses لَحَى. R. S.]—In فَعْلَة, if the third radical be ي, the form  
 فَعْلَات is inadmissible, as رُقِيَة *a charm*, كَلِيَة *a kidney*, رُقِيَات, C  
 كَلِيَات (but not رُقِيَات, كَلِيَات).—If the middle radical be و or ي,  
 the *gèzma* of these three forms is retained ; as جَوَزَة *a nut*, جَوَزَات,  
 رَوْضَة *a garden*, رَوْضَات ; بَيْضَة *an egg, a helmet*, بَيْضَات, عَيْبَة *a fault*,  
 بَيْعَة (for دَيْمَة) *a lasting, still rain*, دَيْمَات, دَيْمَة (for دَيْمَة) *a church*,  
 بَيْعَات ; دَوْلَة (for دَوْلَة) *a turn of fortune, a vicissitude*,  
 دَوْلَات. The vowel *fèṭḥa* is, however, admitted dialectically\*,  
 especially in the form فَعْلَة, as جَوَزَات, بَيْضَات, دَيْمَات, D  
 دَوْلَات.—Substantives of the forms فَعْلَة, derived from verbs med.  
 rad. gemin. always retain the *gèzma* ; as ذَرَّة *a mote*, ذَرَات ; شِدَّة  
*a charge or attack*, شِدَات ; عِدَّة *a certain number, a few*, عِدَات ;  
 سُرَّة *a navel*, سُرَات. The same is the case with all adjectives, as  
 ضَخْمَة *big*, ضَخْمَات (not ضَخِمَات) ; سَهْلَة *easy*, سَهْلَات ; عَلِيَّة *fat*

\* [Viz. in the dialect of Hudèil, according to Zamahsari, *Faḥḥ*,  
 i. 43. D. G.]

- A *and strong*, عَلَجَاتٌ ; حُلُوتٌ *sweet*, حُلُوتٌ. Exceptions are, رُبْعَةٌ *of middle stature*, رَبَعَاتٌ or رَبَعَاتٌ, and لَجْبَةٌ *having little milk* (of a sheep or goat), لَجَبَاتٌ.

REM. c. If و and ی, as third radicals, reject their fêṭha in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ ; قَنَاءٌ,

- B *a cane, spear, tube* (for قَنَوَةٌ), قَنَوَاتٌ ; قَنَاءَةٌ, *a young woman* (for قَنَائَةٌ), قَنَائَاتٌ ; قَتْمَانٌ, قَتْمَانَاتٌ, *thrown* (for قَتْمَانَةٌ), قَتْمَانَاتٌ (compare § 167, a, β, a, with § 166, a).

REM. d. If the third radical has been elided in the sing. before ة, it may be restored in the plural or not, according to usage.

- E.g. عِضَّةٌ (for عِضْوَةٌ or عِضْبَةٌ) *a thorny tree*, عِضْوَاتٌ and عِضْبَاتٌ ; سَنَةٌ (for سَنَوَةٌ or سَنْبَةٌ) *a year*, سَنَوَاتٌ and سَنَبَاتٌ ; شَفَّةٌ (for شَفْوَةٌ or شَفْوَةٌ) *a lip*, شَفَوَاتٌ or شَفَبَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ ; هَنَةٌ (for هَنَوَةٌ), *a thing*, هَنَوَاتٌ or هَنَاتٌ ; طَبَّةٌ (for طَبْوَةٌ) *the point of a weapon*, طَبَبَاتٌ ; بُرَّةٌ (for بُرَوَةٌ) *an armlet, a ring*, بُرَبَاتٌ ; لُبَّةٌ (for لُبَوَةٌ) *a troop or band*, لُبَبَاتٌ ; لَثَّةٌ (for لَثِيَةٌ) *the gum*, لَثَبَاتٌ ; رَنَّةٌ (for رَنِيَةٌ) *a lung*, رَنَبَاتٌ ; مِئَةٌ (for مِئِيَةٌ) *a hundred*, مِئَبَاتٌ ; بِنْتُ or ابْنَةٌ (for بَنِيَّةٌ), *a daughter*, makes بَنَاتٌ ; and أُخْتُ (for أُخْوَةٌ), *a sister*, أُخَوَاتٌ.

- D REM. e. The hêmza in the terminations آءٌ and آءٌ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءٌ, دَكَّاءٌ, بَرْقَاءٌ, سَمَاءٌ, are formed صَحْرَاوَاتٌ, دَكَّاءَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَوَاتٌ. —Words of five or more letters sometimes reject the terminations آءٌ and آءٌ (see § 299, rem. c) ; as قَاصِعَاتٌ, قَاصِعَاءٌ *a jerboa's hole*, حَبَارَاتٌ or حَبَارِيَّاتٌ, حَبَارَى.

302. The pluralis sanus masc. is formed from :—

- (a) Proper names of men (excepting those which end in ة, as

(طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُونَ, عُثْمَانُ 'Othmān, عُبَيْدٌ 'Obèid (dimin. of عَبْد 'Abd), رَجُلٌ (dimin. of رَجُلٌ a man), شَوَيْعِرُونَ (dimin. of شَاعِرٌ an inferior poet, شَوَيْعِرٌ رَجُلُونَ).

(b) Verbal adjectives which form their fem. by adding مَة.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُتِبَ viz. أُكْتُعَ, أُجْمِعَ, etc. have also the plur. san. masc., though by their fem. sing. جُمِعَتْ, B كُتِبَتْ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. G.]

(d) The relative adjectives in يٌّ. The ending يُّونَ is often shortened to يُّونَ, as usually in الْأَشْعَرِيُّونَ for الْأَشْعَرِيُّونَ. Other instances are الْخَزْرَجِيُّونَ, النَّظِيرِيُّونَ.

(e) The words ابْنٌ (for بَنِي) a son, عَالِمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إَوْزٌ the goose, ذُو the possessor (of a thing); which make بَنُونَ, عَالِمُونَ, أَرْضُونَ C (rarely أَرْضُونَ), أَهْلُونَ, إَوْزُونَ and ذَوُونَ (used only in the construct state ذَوُو, see § 340, rem. c)\*.

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively.

REM. c. To the words enumerated under (e) may be added عِلِّيُّونَ, the highest heavens, and أُولُو or أَلُو (construct form of

\* In a poem of ʿEn-Nābigha (Ahlw. App. 13, vs. 5) we find تَبَعُونَ from تَبَعَ, and in the commentary on the Dīw. of Hudḡil, p. 120, last l. بُوهُ from بُوهُونَ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلَيْنِ and بَلَّغَتْ مِنَّا الْبَلِغَيْنِ, لَقِيتُ مِنْهُ الْبَرَحَيْنِ.

- A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** a *privy*, **حُشُونٌ**; **هَنْ** a *thing*, **هَنُونٌ**; **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخُونٌ**, from **أَبٌ** and **أَخٌ**.

REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ة) has been elided, have a plur. *sanus masc.*, the termination **ة** disappearing entirely; as **حَرَّةٌ** a *stony, volcanic*

- B *district*, **حَرُونٌ** (and, very irregularly, **أَحْرُونٌ**); **عَضَّةٌ** a *thorny tree*, **عُزُونٌ**; **كُرَّةٌ** a *ball, a sphere*, **كُرُونٌ**; **قُلَّةٌ** a *stick used by children at play*, **قُلُونٌ** [cas. obliq. **قَلِينٌ**]; **سَنَةٌ** a *year*, **سُنُونٌ**. From the oblique case of this last word, viz. **سِينِينَ**, arises a secondary formation **سِينِينَ**, [like **مِثِينَ** § 325, rem. a. Comp. also ii. § 108].

REM. e. In proper names of the class **مَرْكَبٌ مَرْجِيٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرْبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرْبُونٌ**; but **تَابَّطُ شَرٍّ** and **سَيَّوِيَّةٌ**, which are wholly indeclinable, form **ذَوُو تَابَّطُ شَرٍّ** and **ذَوُو سَيَّوِيَّةٍ**, *men called* *Sibawīh* and *Ta'abbata šarran*. Construct compounds, like **عَبْدُ** **آبَاءُ زَيْدٍ**, **عَبْدُو مَنَاةٍ**, **أَبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَاةٍ**, **أَبْنُ الزُّبَيْرِ**, *men called* *'Abd Menāf*, *'Abū Zēid*, and *'Ibnu 'z-Zubēir*;

- D but in the case of compounds with **أَبْنُ**, **أَبْنُ**, etc., it is also allowable to say **آبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **أَبْنُ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **ابْنَةٌ**); e.g. **أَبْنُ عَرَسٍ** a *weasel*, **أَبْنُ مَاءٍ** a *water-fowl*, **أَبْنُ نَعَشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرَسٍ**, etc.

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[REM. *f.* If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as *فِعْلُ الْقُلُوبِ*; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. *شِبْهُ الْجَمْعِ* as أَصْحَابُ الْبُرْدِ, صَاحِبُ الْبَرِيدِ or أَفْعَالُ الْقُلُوبِ or أَفْعَالُ الْقُلُوبِ; *بَيْتُ آتَمَالٍ*; لَيَالِي الْجَمْعِ has لَيْلَةُ الْجُمُعَةِ; أَصْحَابُ الْبَرِيدِ; بَيْتُ الْآتَمَالِ; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in *ة*; as *عَزَاتُ*, *عَزَّةُ*, *عَزَّةُ*, *عَزَّةُ*; *هِنْدَاتُ*, *هِنْدُ*, *هِنْدُ*; *زَيْنَبَاتُ*, *زَيْنَبُ*; *طَلْحَاتُ*, *طَلْحَةُ* (*Talha* a man's name), (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in *ة*; as *طَبِيبَةٌ* a gazelle, *قَرْيَاتُ* a village, *عَلَامَةٌ* a very learned man, *طَبِيبَاتُ*.

(b) Feminine adjectives, the masculine gender of which has the C pluralis sanus.

(c) Feminine nouns in *ة* and *ة*; as *حُبْلِيَّاتُ* pregnant, *حُبْلَى*; *ذِكْرِيَّاتُ* memory, *ذِكْرَى*; *ضَرَّائَاتُ* distress, *ضَرَاءُ*; (§ 301, rem. e); *حُبَارِيَّاتُ* a bustard, *حُبَارَى*.

(d) The names of the letters, which are usually feminine (§ 292, b); as *أَلِفَاتُ* an *elif*, *مِيمَاتُ* an *m*, *لِفَاتُ*.

(e) The names of the months; as *أَلْمُحَرَّمَاتُ* the *Moharram*, *شَوَّالَاتُ*, *شَوَّالُ*, *رَمَضَانَاتُ*, *رَمَضَانُ*, *مُحَرَّمَاتُ*, *مُحَرَّمُ*.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as *إِقْطَاعَاتُ* a definition, *تَعْرِيفَاتُ*, *تَعْرِيفُ*; *إِصْطِلَاحَاتُ* a technical term, *إِصْطِلَاحُ*, *إِصْطِلَاحَاتُ*, *إِصْطِلَاحُ*.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفَاتُ*,

A تَأْلِيفٌ, a literary composition, a book, تَصَانِيفُ (compare § 136); تَارِيخٌ a date, an era, a chronicle, تَوَارِيخُ distresses, difficulties; تَبَاشِيرُ annunciations, prognostics; تَعَاجِبُ wonders, marvels; إِرْجَافٌ a false rumour, أُرَاجِيفُ; إِسْنَادٌ a chain or series of authorities, أَسَانِيدُ.

B (g) Substantives of foreign origin, even when they denote persons; as سُرَادِقُ an awning, a tent, سُرَادِقَاتُ; بِيْمَارِسْتَانُ a hospital, بِيْمَارِسْتَانَاتُ; شَاذِرْوَانُ a jet d'eau, a fountain, شَاذِرْوَانَاتُ; آغا an Aga, أَستَوَاتُ (أَسْتَاذُ) a teacher, أَغَوَاتُ; بَاشَا a Pasha, بَاشَوَاتُ; أَستَا (for أَستَاذُ) a teacher, أَغَوَاتُ.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as سَبْحَلُ a stout camel, سَبْحَلَاتُ; حَمَّامُ a warm bath, حَمَّامَاتُ; جَمَادُ an inanimate or inorganic thing, جَمَادَاتُ; حَيَوَانُ a living thing, an animal, حَيَوَانَاتُ; عَقَارُ landed property, عَقَارَاتُ; مَاجَرَى an event or occurrence (lit. مَا جَرَى what happened or occurred), مَاجَرِيَّاتُ; أَهْلُ one's family or relations, أَهْلَاتُ or أَهْلَاتُ, which some, however, derive (according to § 301, rem. b) from أَهْلَةٌ; عَيْرُ a caravan of loaded camels, عَيْرَاتُ or عِيرَاتُ; سَمَاءُ the sky or heavens, سَمَآوَاتُ (though this word is also masc.); أَرْضُ the earth or ground, أَرْضَاتُ (see § 301, rem. b); مَنَجْنُونُ a waterwheel, مَنَجْنُونَاتُ; عُرْسُ or عُرْسُ a wedding or marriage, عُرْسَاتُ. From أَرْبَعِينَ a collection of forty traditions is formed أَرْبَعِينَاتُ.

(i) Verbal adjectives, which are used in the plural as substantives; as كَائِنَاتُ entities (from كَانُ being); مَوْجُودَاتُ beings (from مَوْجُودُ found, existing); مَخْلُوقَاتُ creatures (from مَخْلُوقُ created); مَصْنَفَاتُ literary compositions, works (from مَصْنَفُ arranged, classified);



مَجَلَّدَاتٌ bound books, volumes (from مَجَلَّدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبَلٌ a hillock, جَبَلَاتٌ; كُتَيْبٌ a little book, كُتَيْبَاتٌ.

**304.** The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

*Plur. Fract.*

I. فُعْلٌ.

*Sing.*

1. فُعْلَةٌ; as تُحْفَةٌ a present, تُحْفٌ; رُكْبَةٌ a knee, رُكْبٌ; غُرَّةٌ the white spot, or blaze (Germ. *Blässe*), on a horse's forehead, غُرٌّ; أُمَّةٌ a nation, أُمَرٌ; قُبَّةٌ [a leather tent,] a dome, قُبٌّ; جُدُوَّةٌ a fire-brand, جُدُوٌّ; كُورَةٌ a district (Gr. *χωρά*), كُورٌ; جُدُوَّةٌ a kidney, جُدُوٌّ; كَلِيَّةٌ a kidney, كَلِيٌّ; كَلِيَّةٌ (for كَلِيٌّ); [بَهْمَةٌ courageous, بَهْمٌ].
2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as أَلْعَطَمَى the largest, أَلْكَبَرُ; أَلْصَغَرُ the smallest, أَلْصَغَرَى; أَلْعَظَمَى the greatest, أَلْعَظَمُ; أَلْأَوَلَى the first (fem. of أَلْأَوَلُ), أَلْأَوَلَى; أَلْعَلَى the highest, أَلْعَلَى.

REM. Similarly أُخْرَى other, another (fem. of أُخْرُ, see D § 295, rem. b), أُخْرُ, without tènwin.

3. فُعْلَةٌ (especially from verba mediæ rad. و), فُعْلَةٌ, rare; as دَوَلَةٌ a turn of fortune, a dynasty, دَوَلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قَرْيَى, § 213); لَحْيَةٌ a beard, لَحْيٌ (for لَحْيَى); حُلْيَةٌ a trinket, حُلْيٌ (for حُلْيَى).

A *Plur. Fract.*

II. *فُعْل*.

*Sing.*

1. *أَفْعَل*, not comparative and superlative (§§ 232 and 235); as *أَحْمَر* red, *حُمِر*; *أَحْدَب* humpbacked, *حُدِب*; *أَصَم* deaf, *صُم*; *أَبْيَض* white, *بِيض* (for *بَيْض*); *أَسْوَد* black, *سَوَد* (for *سُود*); *أَعْمَى* blind, *عُمَى*.

B

2. *فُعْلَاء*, fem. of *أَفْعَل*, not comparative and superlative (§ 296); as *صَفْرَاء* yellow, *صَفَر*; *عَرْجَاء* lame, *عُرْج*; etc. [Accordingly *بَيْدَاء* a desert has *بَيْد*.]

REM. *بَتَعَاء*, *بَصْعَاء*, *كَتَعَاء*, *جَمْعَاء* (fem. of *أَجْمَع*, etc., corroboratives of *كُل* all), make *بَتَع*, *بَصَع*, *كَتَع*, *جَمَع*, without *tènwin* [§ 309, a, δ], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C

3. *فَعَال*, *فُعَال*, *فُعَال*, derived from verba med. rad. و; as *عَوَان* a middle-aged married woman, *عُون* (for *عُون*); *نَوَار* timid, retiring (of a woman), *نُور*; *بَوَان* the pole of a tent, *بُون*; *أَوَار* a table, a plate, *أُون*; *سَوَار* a bracelet, *سُون*; *أُور* heat, *أُور*. [They may be contractions from original *فُعَل*, as e.g. *سَوَان* a tooth-stick, has certainly both *سُون* and *سُوك*. R. S.]

D

4. *فَاعِل*, derived from verba med. rad. و; as *عَائِد* having newly had young, *عُوْد* (for *عُوْد*); *عَائِط* [and *حَائِل* farrow,] not bearing young for some years, *عُوط* [or *عِيط*, *حُول*]. [Also in some other cases, as *فَرَة* from *فَارَة* and *بَزَل* from *بَارِل*. They may, however, be contractions from *فَرَة* and *بَزَل* (comp. III. 5, rem.). D. G.]

[REM. *نَوَقَة* a she-camel has *نُوق*.]

III. *فُعَل*.

1. *فَعَال*, *فُعَال*, *فُعَال*, not derived either from verba medie rad.

Plur. Fract.

A

III. فُعْل continued.

Sing.

geminatæ or verba tertiæ rad. و et ي ; as رَدَاخٌ a large bowl or dish, رُدْخٌ ; قَذَالٌ the neck, قُدْلٌ ; سَيْالٌ a mimosa tree, سَيْلٌ ; خُمَرٌ a veil, فُرُشٌ ; فِرَاشٌ a bed, كُتُبٌ a book, حِصَانٌ a stallion, حُصْنٌ ; سَوَاكٌ a tooth-stick, سُوكٌ ; قَرَادٌ a tick, كُرْعٌ the shinbone of an animal, شِيرٌ Saturday.

B

REM. Exceptions are حِجَاخٌ the bone over the eye, اُنْثَى from اُنْثٌ [A rare case is عُنُنٌ a rein, عِنَانٌ ; حُجَجٌ female, as though it were formed from اِنَاثٌ.]

2. فُعُول, فَعِيلَةٌ, فَعِيلٌ, not derived from verba tertiæ rad. و et ي ; as سَرِيرٌ a seat, throne, bier, سُرُرٌ ; سَفِينَةٌ a ship, سَفْنٌ ; مَدِينَةٌ a city, مَدَنٌ ; عَمْدٌ a pillar, عَمُودٌ ; صَحِيفَةٌ a leaf or page, صُحُفٌ ; رَسُولٌ a message, a messenger, رُسُلٌ.
3. فُعُول, فَعِيلٌ, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي ; as نَذِيرٌ one who warns, نَذَرٌ ; صَبُورٌ patient, صَبْرٌ ; دَلُولٌ docile, [a dromedary,] دَلَلٌ ; بَيُوضٌ laying many eggs, بَيَوضٌ ; غَيُورٌ jealous, غَيْرٌ ; سَحْلٌ a thin, white piece of cloth, سَحْلٌ ; أُسْدٌ a lion, أُسْدٌ ; فُلُكٌ a sphere, the heavens, وَكُنٌ ; بَدَنَةٌ a victim for sacrifice, بَدَنٌ ; خَشَبَةٌ a piece of wood, خَشَبٌ ; أَجَمَةٌ a brake or thicket, أَجَرٌ ; نَمْرٌ a leopard, نَمْرٌ ; خُشْنٌ rough, خُشْنٌ ; ضَبْعٌ a hyæna, ضَبْعٌ.

A *Plur. Fract.*III. *فُعْل* continued. *Sing.*

5. *فَاعِل*, rare; as *تَاجِر* a merchant, *تُجَر*; *بَازِل* a full-grown camel, *بُزْل*.

REM. The form *فُعْل* is admissible in all these cases\*, unless the word comes from a radical mediæ geminatae; e.g. *بَيْض* (for *شَيْر*), *شَيْر* (for *شَيْر*), *بُزْل*, *أَسَد*, *رُشَل*, *قُضْب*, *كُتْب*. *بَيْض*, instead of which *بُوض* is sometimes used), *نَيْب* full-grown she-camels (for *نَيْب*), from *نَاب* (for *نَيْب*). Forms like *لَذِيذ* pleasant, *لُذ*, *ذُبَاب* the common fly, *ذُب*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِير*, *سُرُر*; *جَدِيد* new, *جُدُد* or *جُدْ*.

IV. *فُعْل*.

- C 1. *فُعْلَة*; as *قِطْعَة* a piece, *قِطْع*; *حِكْمَة* a maxim, *حِكْم*; *لِثَة* a lock of hair, *لِث*; *سِيرَة* mode of walking, manner of living, character, *سِير*; *إِسْوَة* an example or pattern, *إِسْو* (for *إِسْو*); *بَنِيَة* a building, *بَنِي*; *رِشْوَة* a bribe, *رِشَا* or *رِشْو*.
2. *فُعْلَة*, rare; as *خَيْمَة* a tent, *خَيْم*; *ضَيْعَة* a farm, *ضَيْع*; *بَذْرَة* a skin for milk, *بَذْر*; *هَضْبَة* a shower of rain, *هَضْب*.
- D *تَارَة* a time, *تِير*; *قَامَة* a fathom, *قِيم*; *ثَلَّة* a flock of sheep, *ثَلَل*.

V. *فُعَال*.

1. *فُعَال* (not primæ or secundæ rad. *ي*), *فُعَل*, *فُعَل*; as *بَحْر* a sea,

\* [Again, *شُدْف* Persian curved bows (Tabarī, i. 957, l. 1) is said to be the plural of *شُدْفَة*. R. S. It may be a poetical license for *شُدْف*. For, as a rule, just as the form *فُعْل* may be changed into *فُعَل* (على مذهب التّعويض), so *فُعَل* may be replaced by *فُعَل*.]

Plur. Fract.

A

V. فَعَال continued.

Sing.

بِخَارٍ a piece of cloth, a dress, ثِيَابٍ; ظَبْيٍ a gazelle,  
قِدَاحٍ an arrow, قِدَاحٍ; ذِئْبٍ a wolf, ذِئَابٍ; رِيحٍ a wind,  
ظِلٍّ a shade, a shadow, ظِلَالٍ; رَمَحٍ a spear, رِمَاحٍ;  
خُفٍّ a boot, خُفَّافٍ.

2. فَعْلَةٌ (rare), فَعْلَةٌ; as فَصْعَةٌ a dish, فِصَاعٍ; مَرَّةٌ an occasion, B  
a time, مِرَارٍ; رَوْضَةٌ a garden, رِيَاضٍ; ضِمْعَةٌ a farm, ضِيَاعٍ;  
لِقْحَةٌ a milch-camel, لِقَاحٍ; رُقْعَةٌ a scrap of cloth or paper,  
a note, رِقَاعٍ; بَقْعَةٌ a low-lying, level district, بِقَاعٍ; قُبَّةٌ a  
dome, قُبَابٍ.

REM. نِسَاءٌ, a woman, has a plural of this form, نِسَاءٍ.

3. فَعْلَةٌ, not derived from verba mediæ rad. geminatæ or C  
tertiæ rad. و et ي; as جَبَلٌ a hill, جِبَالٍ; جَمَلٌ a he-camel,  
جَمَالٍ; رَقَبَةٌ the neck, رِقَابٍ; ثَمَرَةٌ a fruit, ثِمَارٍ; حَسَنٌ, fem.  
حَسَنَةٌ, handsome, حَسَانٍ.
4. فَعْلٌ; as رَجُلٌ a man, رِجَالٍ; سَبُعٌ a beast of prey, سِبَاعٍ;  
a hyæna, ضِبَاعٍ.
5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives; as صَعَبٌ difficult, صِعَابٍ; D  
عَذْبٌ sweet, عِذَابٌ; صَلَبٌ hard, صَلَابٍ.
6. فَعْلٌ; as رُطَبٌ fresh ripe dates, رِطَابٍ; رَبْعٌ an early born  
camel's colt, رَبَاعٍ; هَبْعٌ a late born camel's colt, هِبَاعٍ.
7. فَعْلَى, not fem. superlatives; as أُنْثَى female, إُنَاثٌ; خُنْثَى  
a hermaphrodite, خُنَاثٌ.

A *Plur. Fract.*

V. *فَعَالٌ* continued. *Sing.*

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نُدَمَانٌ* *repentant*, *خِمَاصٌ* *lean, slim*, *نِدَامٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *غَضَابٌ* *angry*, *رَبَّانٌ* f. *رَبَّيَا*, *satisfied with drink*, *رَوَّاءٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *مَرِاضٌ*, *مَرِيضٌ* *sick*; *ضَعِيفٌ* *feeble*, *ضَعْفٌ*; *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طَيَالٌ*); *لَثِيمٌ* *base*, *لِثَامٌ*; *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *جَيَادٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خَيَارٌ*.

C

REM. From words *tertiae rad.* *و* et *ي* this form is rarely used; as *نَقَى* *pure*, *نَقَاءٌ*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فَصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَاتِلٌ*, *نَهَالٌ*, *نَهَالٌ* *drinking, thirsty*, *تَجَارٌ* *a merchant*, *تَاجِرٌ*; *نِيَامٌ*, *نِيَامٌ* *sleeping*, *قِيَامٌ* *standing*, *رَاعٍ* (for *رَاعِيٌ*) *a shepherd*, *رِغَاءٌ*, *رِغَاءٌ* *fat*, *رِغَاءٌ*.

D

[REM. a. Rare cases are *جَمَادٌ* from *جَوَادٌ* *a courser*; *بَطْحَاءٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *عَجَافٌ* fem. *عَجَفَاءٌ* *lean*; *عِشَارٌ* and *نِفَاسٌ* from *عِشْرَاءٌ* and *نُفْسَاءٌ*.]

[REM. b. The plural *فَعَالٌ* is said to occur in a few words (see *Hariri*, *Dorrat*, ed. Thorb. 97 seq. and *Hafāgi's* comm.

Plur. Fract.

A

V. فَعَالٍ continued.

Sing.

141 seq.) as بُسَاطٌ from بُسَطَ a she-camel with her own calf, ثَنَاءٌ from ثَنَى a sheep or goat in the second year, رُخَالٌ from رَخِلَ or رَخِلَ a ewe lamb, رُذَالٌ from رَذِلَ mean, رُعَاةٌ from رَاعَ a shepherd, صَبَاةٌ from صَابَى a Sabian (see the Gloss. to Ṭabarī). Some say that it is another form for فَعَالٍ, others B that it is really a collective (أَسْرَجَمِع). D. G.]

VI. فُعُولٌ.

1. نُفُوسٌ, نَفْسٌ; بُحُورٌ, بَحْرٌ; فُعُلٌ, فَعْلٌ, فَعْلٌ; as نُفُوسٌ the soul, بُحُورٌ a sea, فُعُلٌ a middle-aged man, كُهُولٌ; ضُرُوسٌ a molar tooth or grinder, ضُرُوسٌ; جِلْدٌ a skin, جُلُودٌ; جُنْدٌ a military force, C جُنُودٌ; جِمْدٌ the neck, جِمُودٌ; جَيْشٌ an army, جَيْشٌ; بُرُودٌ a robe, بُرُودٌ; جُنُودٌ; جَيْشٌ; جَيْشٌ a gazelle, ظَبْيٌ (for ظَبْيٌ); دَلْوٌ a bucket, دَلْوٌ (for دَلْوٌ); and, by assimilation of the vowels, دَلْوٌ, دَلْوٌ (comp. § 215).

REM. a. From words med. rad. و of the forms فَعْلٌ and فُعْلٌ this plural is rare; e.g. فُوجٌ a troop, فُوجٌ; حَوْلٌ a year, حُُولٌ (or حُُولٌ). قَوْسٌ a bow, usually makes قُوسٌ or قُوسٌ, D as if from قَسَوُ.

REM. b. In words med. rad. ي the vowel of the first syllable is sometimes assimilated to the second radical, as بَيْتٌ a house, بَيْتٌ or بَيْتٌ; شَيْخٌ an old man, a chief, a doctor, شَيْخٌ or شَيْخٌ; عَيْنٌ an eye, عَيْنٌ or عَيْنٌ (comp. § 269, rem. c).

2. كَيْدٌ, نُدُوبٌ, نَدَبٌ; أُسُودٌ, أُسَدٌ; فُعْلٌ, فَعْلٌ; as كَيْدٌ a lion, أُسُودٌ; نُدُوبٌ a scar, نَدَبٌ;

A *Plur. Fract.*VI. *فُعُول* continued.*Sing.*

*the liver*, كَبُودٌ ; وَعِلٌ *a mountain-goat*, وَعُولٌ ; مَلِكٌ *a king*,  
 عَصَاٌ *a staff*, نَيُّوبٌ (for نَيْبٌ) *a canine tooth*, نَابٌ ; مَلُوكٌ  
 عُصِيٌّ (for عُصَوِيٌّ), or by assimilation عِصِيٌّ ; دَمٌ *blood* (for  
 دِمِيٌّ or دَمِيٌّ, دَمَوٌ).

## B

REM. From words med. rad. و of the form فَعَلٌ this plural is rare ; as سَاقٌ (for سَوَقٌ) *a stem or trunk*, سُوُوقٌ (or سُوُوقٌ).

3. فَعْلَةٌ, rare ; as بَذْرَةٌ *a skin for milk, a purse of money*,  
 خُرُوبٌ *a hole*, خُرْبَةٌ ; حَقُوبٌ *a period of time*, حَقْبَةٌ ; بُدُورٌ  
 دَوَاةٌ *an inkhorn*, دَوِيٌّ or دَوِيٌّ.

## C

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ي ; as وَقُوفٌ *standing*, وَقِفٌ ; جَالِسٌ *sitting*, جَالِسٌ ;  
 عُتْبِيٌّ (for عُتْبِيٌّ) *proud, wicked*, عَاتٍ ; شُهُودٌ *a witness*, شَاهِدٌ ; قُعُودٌ  
 بَكِيٌّ or بَكِيٌّ *weeping*, بَاكِ ; عَتَبِيٌّ or عَتَوِيٌّ.

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib* ;

## D

أُرُومٌ from أَرِمٌ (أَرِمٌ) *a stone set up* ; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فُعُل*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ي (with rare exceptions) ; as سَجْدٌ *prostrating oneself*, سَاجِدٌ ;  
 نَيِّمٌ and نَوْمٌ *sleeping*, نَائِمٌ ; سَمَرٌ *conversing at night*, سَامِرٌ ;  
 شَيْلٌ and شَوْلٌ *pregnant*, شَائِلٌ ; صَيِّمٌ and صَوْمٌ *fasting*, صَائِمٌ ;



Plur. Fract.

A

VII. فَعْلٌ continued. Sing.

غَائِبٌ [طَلَّقَ repudiated, حَيْضٌ menstruating, حَائِضٌ]

absent, غَائِبٌ; غَارٍ a soldier, غُرِّي (for غُرِّي or غُرُو, § 213).

2. فَاعِلَةٌ, fem. of the preceding; as نَائِحَةٌ mourning, نُوحٌ.

REM. a. The substitution of *kēr* for *damm* is allowable in the first syllable of فَعْلٌ from verba med. و et ي, in which B case the و must be changed into ي; as خُفٍّ for خَيْفٌ, خُوفٌ, from خَائِفٌ fearing; صِيْمٌ, from صَائِمٌ fasting; etc.

[REM. b. Anomalous is عَزَلٌ from أُعْزِلُ having no weapon.]

VIII. فُعَالٌ.

فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ي

[or med. gem.] (with rare exceptions); as حُكَّامٌ a judge, حَاجِمٌ;

كَافِرٌ an unbeliever, تَابِعٌ; صَانِعٌ an artisan, صَانِعٌ; كَافِرٌ an

unbeliever, كُفَّارٌ; جَاهِلٌ ignorant, جَاهِلٌ; نَائِبٌ a deputy,

نَوَّابٌ; نَوَّامٌ sleeping, نَوَّامٌ; غُرَّاءٌ a soldier, غَارٍ; جَانٍ an offender,

جُنَّاءٌ; صَدَّادٌ avoiding, صَادٌ\*.

IX. فَعْلَةٌ.

1. فَاعِلٌ, verbal adjectives, denoting rational beings, and not

derived from verba tertiæ rad. و et ي; as فَاعِلٌ a workman, D

كَامِلٌ perfect, كَافِرٌ an unbeliever, كَفَرَةٌ; فَعْلَةٌ;

سَاحِرٌ a conjuror, سَحَرَةٌ; بَارٌّ pious, dutiful, بَرَّةٌ; طَائِعٌ obedient,

بَاعَةٌ (for بَيْعَةٌ) selling, بَائِعٌ (طَوْعَةٌ).

\* فُلٌّ [فُلَالٌ defeated, fugitives, properly pl. of فُلٌّ, is by usage pl. of فُلٌّ. R. S.]

A *Plur. Fract.*IX. *فَعَلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from *verba med.* و sometimes remains uncontracted in the plural; as *جَانِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَاكِلٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

- B [2. *فَعِيلٌ* rare, as *خَبِيثٌ* bad, *خَبِثَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاءٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فَعَلَةٌ*.

*فَاعِلٌ*, verbal adjectives, denoting rational beings, and derived from *verba tertiae rad.* و et ي; as *غَزَاةٌ* a soldier, *غَزَاةٌ* (for *غَزَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضِيَةٌ*); *رَاوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رُويَةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جُنِيَةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of Hijaz *الْصَّبَاةُ* (*Sabians*) for *الْصَّابِثُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بَزَاةٌ* from *بَازٍ* a falcon.]

D XI. *فَعَلَةٌ*.

1. *فَعْلٌ*, not derived from *verba tertiae rad.* و et ي; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دُبٌ* a bear, *دِبْيَةٌ*; *كُوزٌ* a jug, *كِوَزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.
2. *فَعْلٌ*, *فِعْلٌ*, with the same restriction, rare; as *كُوزٌ* an ox, *كُورَةٌ* or *كِيمَرَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. فَعْلَةٌ continued. Sing.

man, شَيْخَةٌ; غُرْدٌ a truffle, غُرْدَةٌ; رَطْلٌ soft, lax, flaccid, رَطْلَةٌ;  
 an ape, قِرْدَةٌ; قِرْدٌ a tom-cat, قِرْدَةٌ; هِرَّةٌ a cock,  
 هِرَّةٌ; فِيلٌ an elephant, فِيلَةٌ.

XII. فَعْلَةٌ.

B

1. فَعْلٌ; as ثَوْرٌ a bull, ثَوْرَةٌ; شَيْخٌ an old man, شَيْخَةٌ.
2. فَعْلٌ; as وَلَدٌ a child, وَلَدَةٌ; جَارٌ (for جَوْرٌ) a neighbour, جَوْرَةٌ;  
 level ground, قَبْعَةٌ; أَخٌ (for أَخُو) a brother, أَخَوَةٌ; قَتَى  
 (for قَتَى) a youth, قَتِيَّةٌ.
3. فَعَالٌ; as غَزَالٌ a gazelle, غَزَلَةٌ; غُلَامٌ a youth, a slave,  
 شَجْعَةٌ brave, شَجْعَةٌ; غِلْمَةٌ.
4. فَعِيلٌ; as صَبِيٌّ (for صَبِيُو) a boy, صَبِيَّةٌ; جَلِيلٌ thick, coarse,  
 big, great, جَلَلَةٌ; خَصِيٌّ a gelding, a eunuch, خَصِيَّةٌ.

C

REM. امْرَأَةٌ a woman, has a plural of this form, نِسْوَةٌ.

[The plural فَعْلَةٌ varies in almost all cases with فَعْلَانٌ R. S.]

XIII. أَفْعَلٌ.

D

1. أَفْعَلٌ, not derived from verba mediæ rad. و et ي; as بَحْرٌ  
 a sea, أَبْحَرُ; نَفْسٌ the soul, أَنْفَسَ; قَلَسٌ a copper coin, أَقْلَسَ;  
 [أَضْبٌ a lizard, أَضْبٌ]; أَدَلٌ (for أَدَلِي or أَدَلُو) a bucket, أَوَّجَهُ  
 the face, أَوَّجَهُ; طَبِيٌّ an antelope, أَطْبَى (for أَطْبَى); يَدٌ (for يَدِي) the hand,  
 أَيَدِي (for أَيَدِي).

A *Plur. Fract.*XIII. *أَفْعُل* continued. *Sing.*

REM. Exceptions are, for example, *ثَوْبٌ* a piece of cloth, a garment, *أَلْوَبٌ* or *أَلْوَبٌ*; *قَوْسٌ* a bow, *أَقْوُسٌ* or *أَقْوُسٌ*; *سَيْفٌ* a sword, *أَسَيْفٌ*; *عَيْنٌ* an eye, a fountain, *أَعَيْنٌ*.

2. Feminine quadriliterals, not ending in *ة*, which have a quiescent letter (long vowel) between the second and third radicals; as *ذِرَاعٌ* the arm, *أَذْرَعٌ*; *عَنَاقٌ* a female kid, *أَعْنَقُ*; *يَمِينٌ* the right hand, an oath, *أَيَمِنُ*; *شِمَالٌ* the left hand, *أَعْقَبُ*; *إِسَانٌ* the tongue\*, *أَلْسَنُ*; *عُقَابٌ* an eagle, *أَعْقَبُ*.

B

3. *فَعْلٌ*, *فُعْلٌ*, *فَعْلٌ*, not derived from *verba mediæ rad.* *و* et *ي*, rare; as *جَبَلٌ* a hill, *أَجْبَلُ*; *زَمَنٌ* time, *أَزْمَنُ*; *عَصَاٌ* (for *عَصُوٌ*) a staff, *أَعْصَى* (for *أَعْصَى* or *أَعْصُوٌ*); *رِجْلٌ* a leg or foot, *أَرْجُلُ*; *شَيْلٌ* a lion's cub, *أَشْبَلُ*; *ذَلْبٌ* a wolf, *أَذُوبٌ*; *فُغْلٌ* a lock, *أَقْفَلُ*.

C

REM. *بُئِرٌ*, a well, has *أَبُورٌ* and, by transposition, *أَبَرٌ*.

From radicals *mediæ و* et *ي* occur, for example, *دَارٌ* a house, *أَسْوَقٌ*, *سَاقٌ* the shank, *أَدَرٌ*; *أُدُورٌ*, *أُدُورٌ*, and, by transposition, *أُدُورٌ*; *أَسْوَقٌ*, *نَابٌ* (for *نَيْبٌ*) a canine tooth, *أَنْوَرٌ* fire, *أَنْوَرٌ*; *أَسْوَقٌ*.

4. *فَعْلَةٌ*, rare; as *أَكْمَةٌ* a hillock, *أَكْمَرُ*; *رَقَبَةٌ* the neck, *أَرْقَبُ*; *أَمَةٌ* a maidservant, (for *أَمَوَةٌ*), *أَمَرُ* (for *أَمَمٌ*); *نَاقَةٌ* a she-camel, *أَنْوَقٌ*, *أَنْوَقٌ*, and *أَنْوَقٌ*, whence, by transposition, *أَنْوَقٌ* and, dialectically, *أَنْوَقٌ*.

D

REM. *أَفْعُلٌ* occurs now and then in a few other forms; as *نَيْرٌ* a leopard, *أَنْيَرُ*; *سَبْعٌ* a beast of prey, *أَسْبَعُ*; *ضِلْعٌ* a rib, *أَضْلَعُ*; *أَنْهَرُ* day, *أَنْهَرُ*; *غُرَابٌ* a raven, *أَغْرَبُ*; etc.

\* [If fem.; for if masc. it has *أَلْسَنَةٌ* (XV. 1), according to 'El-Mubarrad 50, l. 5 seq. D. G.] The plur. pauc. of fem. words is ordinarily *أَفْعُلٌ*, of masc. words *أَفْعَلَةٌ*.

Plur. Fract.

A

XIV. أفعال.

Sing.

1. Trilaterals of all forms, especially فَعَلَ, rarely فَعِلَ (see no. 2) and فَعُلَ; as قَدَمَ a footstep, أَقْدَامُ; طَلَلَ a vestige or trace, and فَعَلَ; as قَدَمَ a footstep, أَقْدَامُ; طَلَلَ a vestige or trace, نَابَ; أَبَوَابُ (for بَوَابُ) a door, أَبَوَابُ; نَابَ (for نَيْبُ) a canine tooth, an old she-camel, أَنْيَابُ; ابْنُ (for أَبْنَى) a son, أَبْنَاءُ; أَبُ (for أَبُو) a father, آبَاءُ; بئرُ a well, أَبَارُ or, by transposition, أَبَارُ; رَأَى idea, belief, opinion, آراءُ or آرا; B حِمْلُ a load, أَحْمَالُ; عِيدُ a festival, أَعْيَادُ; إِبْطُ the armpit, أُذُنُ or أُذُنُ; أَحْكَامُ a judgment, أَقْفَالُ; أَفْطَالُ; أَنَسَاءُ; إِسْمُ (for سُمُو) a name, أَسْمَاءُ; أَعْضَادُ the arm, أَعْضَادُ; عِنَبُ grapes, أَعْنَابُ; إِبِلُ a herd of camels, أَبَالُ; نَمِرُ a leopard, أَنْمَارُ; فِخْذُ a thigh, أَفْخَاذُ; أَفْرَاحُ the young of a bird, أَفْرَاحُ; أَلْفُ a thousand, آلَافُ; أَبْرَارُ pious, dutiful, أَبْرَارُ; فَنُ a branch, أَفْنَانُ; رَطَبُ fresh C ripe dates, أَرْطَابُ.

2. فَعَلَ, from verba mediæ rad. و et ي, and primæ rad. و; as ثَوْبُ a dress, أَثَوَابُ; سَيْفُ a sword, أَسْيَافُ; يَوْمُ a day, أَيَّامُ (for أَيَّوَامُ); وَهْمُ a fancy, a notion, a mistake, أَوْهَامُ.

REM. أَشْيَاءُ, a thing, makes أَشْيَاءَ, and not (as one would D naturally expect) أَشْيَاءَ.

3. فَاعِلُ, rare; as نَاصِرُ a helper, أَنْصَارُ; شَاهِدُ a witness, أَشْهَادُ; أَطْهَارُ pure, أَطْهَارُ; صَاحِبُ a companion, a friend, أَصْحَابُ; أَفْتَارُ tepid, فَاتِرُ.

4. فَعِيلُ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. *أَفْعَالٌ* continued. *Sing.*

rare ; as أَشْرَافٌ *noble*, مَيِّتٌ or مَيِّتٌ (for مَوِيَّتٌ, § 242), *dead*, أَمْوَاتٌ.

REM. *أَفْعَالٌ* occurs now and then in a few other forms ; as عَدُوٌّ *an enemy*, أَعْدَاءٌ ; فُلُوكٌ *a weaned foal, a colt*, أَفْلَاحٌ ; يَمِينٌ *a right hand, an oath*, أَيْمَانٌ ; جَنَانٌ *the heart*, أَجْنَانٌ.

B XV. *أَفْعَلَةٌ*.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ ; as جَنَاحٌ *a wing*, أُجْنَحَةٌ ; طَعَامٌ *food*, أَطْعِمَةٌ ; زَمَانٌ *time*, أَزْمِنَةٌ ; دَوَاءٌ *physic*, أُدْوِيَةٌ ; غِذَاءٌ *food*, أَغْذِيَةٌ ; لِسَانٌ *the tongue*\*, إِمَامٌ (for أَلِيَّةٌ) ; إِلَهٌ *a god*, أُجْمِرَةٌ ; حِمَارٌ *an ass*, أَلْسِنَةٌ ; فِنَاءٌ *a courtyard*, أَيْمَةٌ or أَيْمَةٌ (for أُمَيْمَةٌ) ; غُرَابٌ *a raven*, أَغْرِبَةٌ ; غُلَامٌ *a youth*, أَغْلِمَةٌ ; رُقَاقٌ *a lane, a strait*, أَرْقَقَةٌ ; عَمُودٌ *a pillar*, أَعْمِدَةٌ ; رَغِيْفٌ *a cake of bread*, أَرْغَفَةٌ ; قَصِيْبٌ *a branch, a rod*, أَقْصِبَةٌ ; قَفِيْزٌ *a certain measure*, أَقْفِرَةٌ.

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad. geminatæ or ultimæ rad. و et ي ; as عَزِيْزٌ *mighty, glorious*, أَعَزَّةٌ (for أَعَزَّةٌ) ; عَفِيْفٌ *temperate, chaste*, أَشَحَّةٌ ; حَبِيْبٌ *dear*, أَصْبِيٌّ *a boy* (for صَبِيٌّ) ; أَنْجِيَةٌ *a confidant*, نَجِيٌّ ; أَصْبِيَّةٌ *stammering, stuttering*, أَصْبِيَّةٌ.

\* [If masc. ; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued. Sing.

3. فَعْلٌ, فَعْلٌ, فَعْلٌ, rare; as فَرْنَجٌ the young of a bird, أَفْرَجَةٌ; نَعْلٌ a shoe, أَتْعَلَةٌ; نَجْدٌ a high land, أَنْجَدَةٌ; زِرٌّ a button, أَزْرَجَةٌ; أَزْرَجَةٌ (for أَزْرَجَةٌ); بُرْجٌ a tower, أَبْرَجَةٌ; جُحْرٌ the hole of a reptile, أَجْحَرَةٌ.

B

4. فَعْلٌ, فَعْلٌ, rare; as طَبَقٌ a cover or lid, أَطْبَقَةٌ; رَاذٌ (for رَوْدٌ) provisions, أَزْوَدَةٌ; خَالٌ (for خَوْلٌ) an uncle (by the mother's side), أَخُولَةٌ; قَبَاٌ (for قَفَى or قَفْوٌ) the back of the neck, أَقْبِيَةٌ; [أَحْيَةٌ vulva, أَحْيَةٌ]; نَدَى moisture, dew, أَنْدِيَةٌ; خُزْزٌ a buck-hare, أَخْزَرَةٌ (for أَخْزَرَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَاةٌ C or سَحَايَةٌ a sealed strip of paper (with which a letter is bound), أَنْسَحِيَةٌ; وَادٍ a watercourse, أَوْدِيَةٌ; نَادٍ an assembly, أَنْدِيَةٌ.

XVI. فَوَاعِلٌ\*.

1. فَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعٌ; طَابَقٌ a pot, a crucible, طَوَابِقٌ; قَالَبٌ a mould, قَوَالِبٌ.
2. فَاعِلٌ, substantives; بَاعِثٌ a motive or cause, بَوَاعِثٌ D حَايِرٌ a hoof (of a horse or ass), حَوَائِرٌ; جَانِبٌ a side, جَوَانِبٌ; كَاهِلٌ the space between the shoulders, كَوَاهِلٌ; غَارِبٌ the top of a

\* [By the influence of و the preceding Fèthā often, in vulgar pronunciation, passes into damma, as طَوَارِقٌ Touareg, جَوَارٍ female slaves. In the old language there are some instances of it in proper names, e.g. كَوَاكِبٌ, عَوَارِمٌ, عَوَارِضٌ, صَوَائِقُ. D. G.]

A *Plur. Fract.*XVI. فَوَاعِلُ continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; سَاحِلُ the seashore, سَوَاحِلُ; شَوَاهِدُ an example, شَوَاهِدُ.

3. فَاعِلُ, verbal adjectives, applicable to men, rare; as فَارِسُ a horseman, فَوَارِسُ; تَابِعُ a follower, تَوَابِعُ; نَاقِسُ hanging the head, نَوَاقِسُ; هَالِكُ perishing, هَوَالِكُ; خَالِفُ remaining behind, خَوَالِفُ.

4. فَاعِلُ, verbal adjectives, applicable by their signification only to females (§ 297, d, rem.); as حَامِلُ pregnant, حَوَامِلُ; نَاهِدُ menstruating, حَوَائِضُ; طَالِقُ divorced, طَوَالِقُ; نَوَاهِدُ having swelling breasts, نَوَاهِدُ.

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ fruit, فَوَاحِيَةٌ; صَاعِقَةٌ a thunderbolt, صَوَاعِقُ; نَادِرَةٌ a rarity, a witticism, a joke, نَوَادِرُ; أَوَّاسٌ cheerful, sociable, صَاحِبَةٌ a female companion, صَوَاحِبُ; خَاصَّةٌ distinguished people, the upper classes, خَوَاصُّ (for خَوَاصِصُ); عَامَّةٌ common people, the vulgar, عَوَامُّ (for عَوَامِصُ); قَوَائِدُ gain, profit, قَوَائِدُ; جَارِيَةٌ a girl, جَوَارِيُ (for جَوَارِي, see no. XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحٍ (for نَوَاحِي).

REM. Initial و is changed into أ; as وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِبَةٌ custody, a guard, أَوَاقِي (for وَوَاقِي), which is also the plural of وَاقِبَةٌ = أَوْقِيَةٌ an ounce.



Plur. Fract.

A

XVI. فَوَاعِلُ continued. Sing.

6. فَوَاعِلَةٌ; as حَاتِيَاءُ, دَامَاءُ, قَاصِعَاءُ, نَافِقَاءُ, holes of the jerboa, حَوَاتٍ (for حَوَاتِي), دَوَامٍ (for دَوَامِر), قَوَاصِعُ, نَوَافِقُ; سَابِيَاءُ a caul, (سَوَابِي) سَوَابٍ.

XVII. فَعَائِلُ.

Fem. quadriliterals, of which the third letter is servile or quiescent B (a long vowel), whether they have the fem. termination ة, or not; as سَحَابَةٌ a cloud, سَحَابٌ; رِسَالَةٌ an embassy, a letter, a treatise, رِسَائِلُ; ذُوَابَةٌ a lock of hair, ذَوَائِبُ; جُعَالَةٌ or جُعِيلَةٌ wages, جُعَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ; صَحِيفَةٌ a written leaf, a letter, a book, صَحَائِفُ; صَفِيحَةٌ a board or plank, a slab, صَفَائِحُ; كَرِيمَةٌ noble, كَرَائِمُ; ذَبِيحَةٌ slaughtered, a victim, ذَبَائِحُ; حَلَوْبَةٌ a milk-camel, حَلَائِبُ; شِمَالٌ the north C wind, شَمَائِلُ; شِمَالٌ the left hand, شَمَائِلُ; جَزُورٌ a she-camel for slaughter\*, جَزَائِرُ; عَجُوزٌ an old woman, عَجَائِرُ; دَنُوبٌ a large bucket, ذَنَائِبُ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ a young camel, أَغَائِلُ; ضَمَائِرُ a pronoun, ضَمَائِلُ [دَلِيلٌ a proof, وَصَائِدُ a court, وَصَائِدُ]; حَاجَةٌ a want or need, a thing, D affair or business, حَوَائِجُ; ضَرَّةٌ a second wife, ضَرَائِرُ; حُرَّةٌ a free woman, حَرَائِرُ; كَنَانٌ a daughter in law, كَنَائِنُ; مَرَاتِرُ الشَّجَرِ bitter kinds of trees, from مَرَّةٌ; لَيْلٌ the night, لَيَائِلُ.

\* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*

## XVIII. فَعْلَانُ.

Sing.

1. فَعْلٌ, from radicals mediæ و ; as حُوْتُ, نُونُ, a fish, حِمْتَانُ, نِينَانُ a wall, سِيرَانُ, عُوْدُ a piece of wood, a branch, دِيدَانُ, دُوْدُ a worm.
- B 2. فَعْلٌ ; as خَرَبٌ a male bustard, خَرَبَانُ, وَصَعٌ a kind of small bird, وَضَعَانُ, وَرَلٌ a lizard, وَرَلَانُ, نَاجٌ (for تَوَجٌ) a crown, نَارٌ, جِيرَانُ, جَارٌ a neighbour, بَابٌ, تَبِيجَانُ, fire, نِيرَانُ, قَتَى (for فَتَى) a youth, فَتِيَانُ, أَخٌ (for أَخُو) a brother, إِخْوَانُ.
- C 3. فَعْلٌ ; as صُرْدٌ a kind of bird, صِرْدَانُ, نَعْرٌ a nightingale, نَعْرَانُ, جُرْدٌ a field-rat, جِرْدَانُ, خَزْرٌ a buck-hare, خِرْزَانُ, جُعْلٌ a black beetle, جَعْلَانُ.
4. فَعَالٌ, and more rarely فَعَالٌ and فَعَالٌ ; as غُلَامٌ a boy, a slave, غُلَمَانُ, غُرَابٌ a raven, غِرْبَانُ, عَقَابٌ an eagle, عَقَبَانُ, ذَبَابٌ a fly, ذِبَابُنُ, غَزَالٌ a gazelle, غِرْزَلَانُ, شَهَابٌ a firebrand, a meteor, شِهْبَانُ, صَوَارٌ a herd of wild cattle, صِيرَانُ.
- D 5. فَعْلٌ and فَعْلٌ, rare ; as عَبْدٌ a slave, عِبْدَانُ, وَغْدٌ a slave, وَغْدَانُ, ثَوْرٌ a bull, ثِيرَانُ, ضَيْفٌ a guest, ضَيْفَانُ, قَأْرٌ a mouse, قِرْلَانُ, رَأْلٌ a young ostrich, فِثْرَانُ, قَنْوٌ a bunch of dates, قِنْوَانُ, نِيرٌ a yoke, نِيرَانُ.
6. فَعِيلٌ, rare ; as قَضِيبٌ a branch, قِضْبَانُ, ظَلِيمٌ a male ostrich,

*Plur. Fract.*

A

XVIII. *فَعْلَانُ* continued. *Sing.*

صَبِيٌّ (for صَبِيوٌ) a boy or child, صَبِيَّانٌ a gelding, a eunuch, خَصِيَّانٌ.

[7. *فَعُولٌ*, rare; as *خُرُوفٌ* a lamb, *خُرُوفَانُ*.]

8. *كُعَيْبٌ*, *جُمَيْلٌ*, not diminutives, rare; as *كُعَيْبَةٌ*, a nightingale, *جُمَيْلَانُ*; *كُعَيْبَانُ*; *تُمَيْلَةٌ* a sort of wild cat, *تُمَيْلَانُ*. B

9. *فَعْلَانُ*, rare; as *شَقْدَانٌ* a male chameleon, *شَقْدَانَانُ*; *كِرْوَانٌ* a bustard, *كِرْوَانَانُ*; *وَرْشَانٌ* a wood-pigeon, *وَرْشَانَانُ*.

10. *فَاعِلٌ*, rare; as *حَائِطٌ* a wall, *حَيْطَانٌ*; *جَانٌ* a spiritual being of the class called *أَلْجِنُّ*, *جِنَانٌ*.

REM. *أَمَةٌ* (for *أَمَوَةٌ*), a maidservant, has *إِمَوَانٌ*; and C *أَمْرَاءٌ*, a woman, an irregular plural *نِسْوَانٌ*.

XIX. *فَعْلَانُ*.

1. *فَعْلٌ*, more rarely *فِعْلٌ*; as *سَقْفٌ* a roof, *سُقْفَانٌ*; *وَعْدٌ* a slave, *وَعْدَانٌ*; *عَبْدٌ* a slave, *عَبْدَانٌ*; *ظَهْرٌ* the back, the short side of a wing-feather, *ظَهْرَانٌ*; *بَطْنٌ* the belly, the long side of a wing-feather, *بُطْنَانٌ*; [*حَبٌّ* grain, *حُبَّانٌ*]; *ذئبٌ* a wolf, *ذُؤْبَانٌ*; D *زِقٌّ* a bunch of dates, *زُقْنَوَانٌ*; *زِقٌّ* a skin for water, etc., *زُقْنَانٌ*.

2. *فَعْلٌ*; as *بَلَدٌ* a town, *بَلْدَانٌ*; *بَرَقٌ*, *حَمَلٌ*, a lamb, *بُرْقَانٌ*, *دُكْرَانٌ* a male, *دُكْرَانٌ*.

3. *فَعَالٌ*, rare; as *زَقَاتٌ* a lane, a strait, *زُقَّانٌ*; *شَجَاعٌ* brave, *شُجْعَانٌ*; *شِهَابٌ* a firebrand, a meteor, *شُهْبَانٌ*; *خَوَارٌ* an unweaned foal of a camel, *خُورَانٌ*.

A *Plur. Fract.*XIX. *فُعْلَانُ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيبٌ* a twig or rod, *قُضْبَانٌ*; *كُتَيْبٌ* a sand-hill, *كُتْبَانٌ*; *ظَلِيمٌ* a male ostrich, *ظُلَّامَانٌ*; *خَلِيلٌ* a friend, *خُلَّانٌ*; *قَرِيٌّ* a channel for irrigation, *قُرْيَانٌ*; *صَبِيٌّ* a boy or child, *صُبْيَانٌ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from *verba mediæ rad.* و et ي; as *رُكَّابٌ* a rider, *رُكَّابَانٌ*; *فَرَسَانٌ* a horseman, *فَرَسَانٌ*; *صَاحِبٌ* a companion, *صُحْبَانٌ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهْبَانٌ*; *شَابٌ* a youth, *شُبَّانٌ*; *رَاعٍ* a shepherd, *رُعْيَانٌ*.

- C 6. *أَفْعَلٌ*, fem. *فَعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانٌ*; *أَصْلَعٌ* bald, *صُلْعَانٌ*; *أَعْوَرٌ* blind of one eye, *عُورَانٌ*; *أَبْيَضٌ* white, *بَيْضَانٌ* (for *بَيْضَانٌ*); *أَعْمَى* blind, *عُمَيَّانٌ*.

REM. The forms *فُعْلَانٌ* and *فُعْلَانٌ* are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of *عُورَانٌ*, blind of one eye, from *أَعْوَرٌ*, and *حُورَانٌ*, unweaned foals of camels, from *حَوَارٌ*, we find *عَمِيرَانٌ* and

- D *حِشَّانٌ* and *حِشَّانٌ* [حِشٌّ or حَشٌّ a garden has *حِشَّانٌ* and *حِشَّانٌ*].

XX. *فُعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from *verba mediæ rad. geminatæ* or *tertiæ rad.* و et ي; as *فَقِيرٌ* poor, *فُقَرَاءٌ*; *أَمِيرٌ* a commander or chief, *أَمَرَاءٌ*; *رَبِيسٌ* a chief, *رَبِيسَانٌ*; *حَكِيمٌ* wise, *حُكَمَاءٌ*; *ظَلِيمٌ* witty, *ظُلَّامٌ*; *بَخِيلٌ* stingy, *بُخَلَاءٌ*; *رُؤْسَاءٌ*.

***Plur. Fract.***

A

**XX. فَعْلَةٌ continued.**

***Sing.***

*a philosopher or sage, a physician, حَكَمَاءُ; نُجَبَاءُ noble, نَجِيبٌ; بَيِّنٌ clear, plain, eloquent, بَيِّنَاتٌ.*

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَلِيمٌ *learned*, جَاهِلٌ *ignorant*, شَاعِرٌ *a poet*, عَقْلَانٌ *wise*, صَالِحٌ *good, right*. B

REM. Examples of rarer cases are : سَمَحٌ liberal, سَمَحَاءٌ ; جَوَادٌ liberal, جَوْدَاءٌ ; جَبَانٌ cowardly, جُبْنَاءٌ (from جَبِينٌ) ; أُسِيرٌ a prisoner, قَتْلَاءٌ slain, شَجَاعٌ brave, شَجَعَاءٌ (from شَجِيعٌ) ; أُسْرَاءٌ a deputy, a caliph, usually makes خَلَائِفٌ in the former senses, and خُلَفَاءٌ in the last.

**C**

XXI. أَفْعَلَاءَ.

فَعِيل, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertix rad. و et ى; as صَدِيقٌ a friend, أَصْدِقَاءُ; قَرِيبٌ a relative, (أَخِلَّاءُ, أَحِبَّاءُ, أَغْلَاءُ, أَحِبَّاءُ, for أَخِلَّاءُ, أَحِبَّاءُ); خَلِيلٌ, حَبِيبٌ; أَقْرَبَاءُ; (هُوَيْنٌ for هَوَيْنٌ) أَشَدَّاءُ, شَدِيدٌ; أَطِبَّاءُ, طَبِيبٌ light, easy, أَهْوَنَاءُ (لَيِّنٌ for لَيِّنٌ) smooth, easy, بَيِّنٌ; أَثْنَاءُ, ثَنِيٌّ clear, plain, eloquent, أَثْنَاءُ, ثَنِيٌّ stuttering, stammering, أَثْنَاءُ, ثَنِيٌّ a friend, a wali or saint, أَثْنَاءُ, ثَنِيٌّ; أَثْنَاءُ, ثَنِيٌّ liberal, أَثْنَاءُ, ثَنِيٌّ pious, أَثْنَاءُ, ثَنِيٌّ; and similarly, بَرِيٌّ for بَرِيٌّ, quit of, exempt from, أَثْنَاءُ, ثَنِيٌّ, for نَبِيٌّ, a prophet, أَثْنَاءُ, ثَنِيٌّ.

A *Plur. Fract.*XXII. *فَعْلَى*.

Sing.

1. *فَعِيلٌ*, *فَاعِلٌ*, *فَاعِلٌ*, *فَاعِلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *قَتْلَى*; *جَرِيحٌ* wounded, *جَرَحَى*; *لَدَغٌ* bitten by a snake, *لَدَغَى* stung by a scorpion, *مَيِّتٌ* a prisoner, *أَسْرَى*; *كَسِيرٌ* broken, *كَسَرَى*; *مَيِّتٌ* drowned, *غَرِيقٌ*; *مَرِيضٌ* sick, *مَرَضَى*; *مَوْتٌ* (for *مَوْتٌ*) dead, *مَوْتَى*; *هَالِكٌ* perishing, *هَلَكَى*; *عَائِلٌ* poor, *عَيْلَى*; *زَمَنٌ* paralytic, *زَمَنَى*; *وَجَعٌ* in pain, *وَجَعَى*; *هَرَمٌ* decrepit through age, *هَرَمَى*; *حَمَقٌ* or *أَحْمَقٌ*, silly, *حَمَقَى*; *جَرَبٌ* or *أَجْرَبٌ*, mangy, scabby, *جَرَبَى* or *أَجْرَبَى*; *أَنُوكٌ* a fool, *أَنُوكَى*.

2. *فَعْلَانٌ*, verbal adjectives; as *كَسْلَانٌ* lazy, *كَسْلَى*; *غَضَبَانٌ* angry, *غَضَبَى*; *غُرْنَانٌ* hungry, *غُرْنَى*; *سَكْرَانٌ* drunken, *سَكْرَى*.

REM. The plural *فَعْلَى* is said to occur in only two words;viz., *حَجَلٌ* a partridge, *حَجَلَى*, and *ظَرْبَانٌ* a polecat, *ظَرْبَى*.XXIII. *فَعَالٍ*.

1. *فَعْلَاءٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارَى*; *صَحْرَاءٌ* a plain or desert, *صَحَارَى*; *فَيْفَاءٌ* a desert, *فَيْفَارَى*.
2. *فَعْلَى*; as *قَتَوَى* a judicial opinion, *قَتَاوَى*; *دَعَاوَى* a claim, *دَعَاوَى*; *دَفَارَى* the prominent bone behind the ear, *دَفَارَى*.
3. *فَعْلَاءَةٌ*; as *سَعْلَاءَةٌ* a female gūl (غُولٌ) or goblin, *سَعْلَاءَتَى*; *حَذَارَى* rough ground, *حَذَارَى*; *عَفْرِيَّةٌ* the

\* [يَلَاذِبُ] *clever* has *كَيْسَى* in order that it may resemble (يَلَاذِبُ) its contrary *حَمَقَى*.]

Plur. Fract.

A

XXIII. فَعَالٍ continued. Sing.

hackles of a cock, عَفَارٍ ; تَرْقُوتُ the collar-bone, تَوَاقٍ ; عَرَقُوتُ the cross-handle of a bucket, عَرَوَاقٍ.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. اَلْفَعَالِي.—In the same way نَيْلٌ B night, makes لَيْالٍ (acc. لَيْالِي) ; اَهْلٌ one's people or family, اَهَالٍ (acc. اِهَالِي) ; and اَرْضٌ the earth, اَرَاضٍ (acc. اَرَاِصِي).

XXIV. فَعَالِي.

1. فَعْلَاءٌ ; as عَذْرَاءٌ a virgin, عَذَارَى ; صَحْرَاءٌ a plain or desert, صَحَارَى ; فَيَافٍ a desert, فَيَافِي.
2. فَعْلَى ; as فِتْوَى a judicial opinion, فِتَاوَى ; حَلَاوَى sweetmeat, حَلَاوَى ; دَعْوَى a claim, دَعَاوَى ; ذِفْرَى the prominent C bone behind the ear, ذِفَارَى ; شَكَاوَى a complaint, شَكَاوَى.
3. فَعْلَى, feminine adjectives, not superlatives ; as اُنْثَى female, feminine, اُنْثَايَ ; حَبْلَى pregnant, حَبَالَى ; خُنْثَى a hermaphrodite, خُنْثَايَ.
4. فَعْلِيَّةٌ ; as حَذْرِيَّةٌ rough ground, حَذَارَى ; عَفْرِيَّةٌ the hackles of a cock, عَفَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالِي are D interchangeable.

5. فَعْلَانٌ, fem. فَعْلَى, and فَعِيلٌ, verbal adjectives ; as سَكْرَانٌ drunken, سَكَارَى ; غَضَبَانٌ angry, غَضَابَى ; غُرْتَانٌ hungry, غُرْتَايَ ; حَيْرَانٌ perplexed, حَيَارَى ; كَسْلَانٌ lazy, كَسَالَى ; غِيَارَانٌ jealous, غِيَارَى ; اَسِيرٌ a prisoner, اَسَارَى ; كَسِيرٌ broken, كَسَارَى ;

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى; أَيْمٌ (for أَيْمٌ) *unmarried*, أَيَامَى; [حَزَانٌ *covered with shame*, حَزَايَا].

6. فَعِلٌ, فُعِلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly*, حَذَارَى; وَجَعٌ *in pain*, وَجَاعَى; حَذِرٌ *cautious, wary*, حَذَارَى; حَزِنٌ *sad*, حَزَانَى.

## B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى* and even *فَعَالَى*; as سُكَّارَى, حُمَارَى, عُجَارَى, أُسَارَى, غُمَارَى, *فَعَالَى*; وَجَاعَى, وَجَعَى; كَسَالَى or كُحْسَالَى, *فَعَالَى*; عَاطِلٌ and رُدَافَى has only *فَعَالَى* only عَطَالَى.

7. فَعِيلَةٌ, fem. substantives, from verba tertiae rad. و et ي; as رَعَايَا *subjects*, رَعِيَّةٌ; مَنَايَا *fate*, مَنِيَّةٌ; هَدَايَا *a present*, هَدِيَّةٌ; بَلَايَا *a trial or calamity*, بَلِيَّةٌ; مَطَايَا *an animal for riding*, مَطِيَّةٌ; سَجَايَا *nature, disposition*, سَجِيَّةٌ; مَطَايَا (for مَطِيَّةٌ) *a sin*, مَطَايَا; [عَشَايَا *evening*, عَشِيَّةٌ].

## D

REM. We write هَدَايَا instead of هَدَايَى, etc., to prevent the repetition of the letter ي (see § 179, rem. a).—Many grammarians regard these words as being of the form فَعَالِلٌ (see XVII.), for هَدَايَى (هَدَايَا), etc.

8. فُعَالَةٌ, from verba tertiae rad. و et ي; as جَدَايَا *a young gazelle*, أَجْدَاوَى; إِتَاوَةٌ *a tax*, أَتَاوَى; إِدَاوَةٌ *a small water-skin*, عِدَاوَى; عِلَاوَةٌ *the upper part, something over and above*, عِلَاوَى.

\* [In conjunction with عَشَايَا, for the sake of conformity غَدَايَا has هُدَاوَةٌ (بِلَا زَوَاجِ).]



Plur. Fract.

A

XXIV. فَعَالِي continued. Sing.

a stout stick, هَرَاوَى; نَقَاوَةٌ plants of the kind called حَمْفُ, used for washing clothes, نَقَاوَى; نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالِي is thought to stand for فَعَاكِلٌ; as جَدَايَا for جَدَائِي (جَدَاءُ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertie rad. و et ي; as رَوَايَةٌ a camel used in drawing water, a large water-skin, رَوَايَا; زَاوِيَا an intestine, حَوَايَا; زَاوِيَةٌ a corner, زَوَايَا.

REM. a. Here فَعَالِي is thought to stand for فَوَاعِلٌ; as رَوَايَا for رَوَائِي (رَوَاءُ), etc.

[REM. b. Anomalous is نَصْرَانِي from نَصَارَى a Christian.] C

XXV. فَعِيلٌ (rare).

1. فَعِيلٌ; as عَبِيدٌ a slave, عَبِيدٌ; كَلْبٌ a dog, كَلِمَبٌ; بَقَرٌ cattle, بَقِيمٌ; رَحَى a mill, رَحِيٌّ.
2. فَعِيلٌ; as حِمَارٌ an ass, حِمِيرٌ.
3. فَاعِلٌ; as حَاجٌ a pilgrim, حَاجِمٌ; غَارٍ (for غَارُو) a soldier, فَصْنِينَ (for غَزِيُو) a sheep, مَاعِزٌ a goat, مَعِيزٌ.

D

XXVI. فُعُولَةٌ (rare).

فُعُولَةٌ; as بَعْلٌ a husband, بُعُولَةٌ; عَمٌّ an uncle (by the father's side), عُمُومَةٌ; عَيْرٌ a wild ass, عُيُورَةٌ; خَالَ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c); فُحْلٌ a stallion, صَفَرٌ; نُمُورَةٌ, نَمِرٌ; خُيُوطَةٌ, خَيْطٌ; عُلوْفَةٌ a hawk, صُقُورَةٌ; عُلُوفٌ fodder, عُلوْفَةٌ.

A *Plur. Fract.*

XXVII. فَعَالَةٌ (rare).

Sing.

1. فَعَلٌ, فَعِلٌ; as ثَوْرٌ a bull, ثِيَارَةٌ; فَحْلٌ a stallion, فِحَالَةٌ; جَمَلٌ a camel, جَمَائَةٌ (also جُمَائَةٌ); ذَكَرٌ male, ذِكَارَةٌ; حَجَرٌ a stone, حَجَارَةٌ.

2. فَاعِلٌ; as صَاحِبٌ a companion, صِحَابَةٌ (also [the more common] صَحَابَةٌ).

B

XXVIII. فَعَلَ (rare).

1. فَعَلَةٌ; as حَلَقَةٌ a ring, a circle, حَلَقٌ; بَكْرَةٌ a pulley, بَكَرٌ.
2. فَاعِلٌ, as نَهَلَ نَاهِلٌ drinking for the first time (of camels), نَهْلٌ; طَالِبٌ seeking, طَلَبٌ; خَادِمٌ a servant, خَدَمٌ; تَابِعٌ a follower, an attendant, تَبَعَ; رَاصِدٌ lying in wait, watching, رَصَدٌ; حَارِسٌ a guardian, a keeper, حَرَسَ; جَالِبٌ a driver, an importer, جَلَبَ.

C

XXIX. فَعَلَ (rare).

- تَاجِرٌ; نَصْرٌ; نَاصِرٌ a helper, نَصَرَ; شَرِبٌ; شَارِبٌ drinking; فَاعِلٌ; رَاجِبٌ a rider, رَجَبٌ; صَاحِبٌ a companion, تَجَرٌ; سَافِرٌ a traveller, سَفَرٌ; زَائِرٌ a visitor, زَوَرَ].

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions\*. The dictionaries also give various forms

D

\* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِلٌ, فَعِلٌ and فَعَلٌ are

which we have not thought it necessary to notice; for instance, A  
 مَفْعَلَةٌ, rarely مَفْعِلَةٌ and مَفْعَلَةٌ (as مَضْبَعَةٌ a hyena, عَبْدٌ a  
 slave, مَعْبَدَةٌ; وَعِلٌ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a  
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيْفَةٌ  
 and مَسِيْفَةٌ), and مَفْعُولَاتٌ, of which the principal examples in use  
 are: أَتَانٌ a she-ass, مَاتُونَا; بَغْلٌ a mule, مَبْغُولَاتٌ; تَيْسٌ a he-goat,  
 عَبْدٌ; مَشْيُوعَا; شَيْخٌ an old man, مَحْمُورَاتٌ; حِمَارٌ a he-ass, مَتْيُوسَاتٌ B  
 a slave, مَعْبُودَاتٌ; عِلْجٌ a Christian (or other not Muhammadan)  
 captive or slave, مَعْلُوجَاتٌ; عَيْرٌ a wild ass, مَعْيُورَاتٌ; كَبِيرٌ large, stout,  
 مَكْبُورَاتٌ.

REM. b. Many forms of the pluralis fractus seem to be derived,  
 not from the singular forms in actual use, but from others, which  
 are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فُعَلَاءٌ, (as شَاعِرٌ  
 a poet, شُعَرَاءٌ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فُعَلَى, C  
 (as هَالِكٌ perishing, هَلَكَى,) also from an obsolete فَعِيلٌ (هَلِيكٌ).

REM. c. From the preceding table it is obvious that one sing.  
 may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea,  
 بُيَازٌ, بُيْرَانٌ, بُيْرَةٌ or بُيْرَةٌ, بُيْرَةٌ, أَلْوَارٌ, بُيْرَةٌ; أَبْحَرٌ, بُحُورٌ, بِحَارٌ,  
 عِبْدَانٌ, أَعْبَدٌ, عَيْبِدٌ, أَعْبَدَةٌ, أَعْبَادٌ, عُبُودٌ, عِبَادٌ, عَبْدٌ; بُيْرَةٌ  
 (besides مَعْبُودَاتٌ, مَعْبُدَةٌ, عِبْدَى, عِبْدَاءٌ, عِبْدَانٌ, عَبْدٌ, see rem. a);  
 صُحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ, صَاحِبٌ a companion, D  
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales  
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ  
 and XXVII. فُعَالَةٌ seem to be derived respectively from فُعُولٌ and  
 فُعَالٌ with the termination ة to reinforce the collective meaning  
 (تَاءٌ تَتَأَكِّدُ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness*, شَاهِدٌ, شَهِدَ, شَهِدَ, شَهِدَ, شَهِدَ, شَهِدَ. *serving, worshipping*, عَابَدَ, عَابَدَ, عَابَدَ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example*, has شَوَاهِدٌ. The word بَيْتٌ means: (1) *a tent or house*, (2) *a verse of poetry*; in the former sense the plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.
- B Again, عَيْنٌ signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature or essence*, (4) *a distinguished man*; its plur. fract. in the first sense is عُيُونٌ, أَعْيُنٌ, or أَعْيَانٌ; in the second, عُيُونٌ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the inner or wider side of a wing-feather*; its plur. fract. in the first sense is بُطُونٌ, أَبْطُنٌ, or بُطْنَانٌ; in the second, بُطُونٌ, أَبْطُنَةٌ, or بُطْنَانٌ; in the third, بُطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.
- C

**305.** The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

*Plur. Fract.*

I. مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ (فَعَالِلُ). *Sing.*

1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*, ثَعَالِبٌ; ضِفْدَعٌ *a frog*, ضَفَادِعُ; دِرْهَمٌ *a dirham*, دَرَاهِمُ; قَنْطَرَةٌ *a bridge*, جَنَادِبُ; جَنْدَبٌ *a locust*, بَرَاثِنُ; بَرَثْنٌ *a claw of a lion*, زَعَانِفُ *a fin of a fish*, زَعَانِفٌ; جَوَاهِرُ *gems*, جَوَاهِرٌ; قَنَاطِرُ *a star*, كَوَاكِبُ; كَوَاكِبٌ *a streamlet, a column or table (in a book)*, جَدَاوِلُ.
2. Quadrilaterals (ة not included), formed from trilateral roots by prefixing أ, ت, or م; as أَصْبَعٌ *a finger*, أَصْبَغٌ; أَتَمَلَّةٌ *the end*
- D

Plur. Fract.

A

I. (مَفَاعِل, تَفَاعِل, أَفَاعِل) cont. Sing.

of a finger, [أَنَامِلَ] آدمَ Adam, أَوَادِمَ a viper, أَفَاعِمَ (for أَفَاعِي, compare § 304, no. XXIII., rem.); تَجَرِبَةٌ trial, experience, تَجَارِبُ; مَخَابُ a claw or talon, مَخَابِبُ; مَنَزِلَةٌ a halting-place, a station, مَنَازِلُ; مَحَلَّةٌ a place where one stops or dwells, a quarter of a town, مَحَالُ; مَعِيشَةٌ means of subsistence, مَعَايِشُ; مَعْنَى meaning, مَعَانٍ (for مَعَانِي); مَرْثِيَةٌ B an elegy, مَرَاثٍ (for مَرَاثِي); [مَرَضِعُ suckling, مَرَضِعُ].

REM. a. In the plur. fract. of the form مَفَاعِل from verba mediæ rad. ي, the ي is not converted after the ðlif productionis into hêmza (ð),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٍ, an open space for walking (from سَاحَ for سَيَحُ); C whereas مَسَائِحُ is the plural of مَسِيحَةٌ a curl (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مِقْوَسٌ a bowcase, مَقَاوِسُ; مَفَازَةٌ (from فَاَزَ for فَوَزَ) a desert, مَقَاوِزُ; مَلَامَةٌ a reproof, مَلَاوِمُ; مَغَاضُ (from غَاَضَ for غَوَضَ) a place for diving, مَغَاوِضُ; but in one or two instances into hêmza (ð), e.g. مُصِيبَةٌ (from صَابَ for صَوَّبَ) a misfortune, مَصَاوِبُ, and usually مَصَائِبُ; مَنَارَةٌ D candlestick, a lighthouse, a minaret, مَنَاوِرُ, and usually مَنَائِرُ. The changing of the و into ي is vulgar, as مَغَايِرُ, مَنَائِرُ.

REM. b. Adjectives of the form أَفْعَل, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَل, as أَجْدَلُ; see § 309, b, γ], a plur. أَفَاعِل; e.g. أَدَمَرُ a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) cont. *Sing.*

الْأَكَابِرُ, أَرَاكِمُ; أَرَاكِمُ a mottled snake, أَرَاكِمُ the greatest, grandees, nobles.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) فَعَالِلُ.

Quinqueliteral substantives and adjectives (♂ not included), of

- B which the penultimate letter is a litera productionis (ا, و, ي);  
 as سُلْطَانٌ a sultan, سَرَّاحِينَ a wolf, سَرَّاحَانٌ a devil, شَيْطَانٌ a sultan,  
 نَوَّارٌ white flowers, نَوَّارِينَ short drawers, نَوَّارِينَ a knife, نَوَّارِينَ a bubble,  
 نَوَّارِينَ a lamp, نَوَّارِينَ a heavy shower of rain, نَوَّارِينَ a chair, نَوَّارِينَ a measure,  
 نَوَّارِينَ (for نَوَّارِينَ); نَوَّارِينَ a desert, نَوَّارِينَ (for نَوَّارِينَ);  
 C نَوَّارِينَ a statue, نَوَّارِينَ a picture, نَوَّارِينَ a chronicle, نَوَّارِينَ (compare § 303, f, rem.);  
 نَوَّارِينَ a key, نَوَّارِينَ poor, نَوَّارِينَ unlucky, inauspicious,  
 نَوَّارِينَ lucky, auspicious, نَوَّارِينَ accursed, نَوَّارِينَ a dust-storm with whirlwinds,  
 نَوَّارِينَ a garland or crown, نَوَّارِينَ a poem in the metre  
 D رَافِيزُ, أَرَاكِمُ; أَرَاكِمُ (for أَرَاكِمُ) or أَرَاكِمُ, an ostrich's nest,  
 أَرَاكِمُ (for أَرَاكِمُ) a wish, أَرَاكِمُ a tent-rope,

\* [This may be lightened also to نَوَّارِينَ, as نَوَّارِينَ a human being, has نَوَّارِينَ and نَوَّارِينَ, نَوَّارِينَ a Bactrian camel, نَوَّارِينَ and نَوَّارِينَ a camel from Mahrah, نَوَّارِينَ and نَوَّارِينَ. The two latter words have also the irregular plurals نَوَّارِينَ and نَوَّارِينَ.]

Plur. Fract.

Sing.

A

II. (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ) فَعَالِيلُ cont.

a sacred claim, أَوَاحِي; أَرِيَّة a stall, [أَوَارِي; يَنْبُوغ a spring, جَامُوس; يَغَاسِبُ the queen-bee (rex apum), يَنْابِغ; بَوَاسِيرُ hæmorrhoids, بَاسُور; جَوَامِيسُ buffalo.

REM. a. The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمُ signet-rings, from خَاتَمٌ = خَاتِمٌ (pl. خَوَاتِمُ); قَنَاطِرُ = قَنَاطِيرُ; دِرْهَمٌ = دِرْهَمٌ (pl. دِرَاهِمُ); دِرْهَامُ dirhams, from دِرْهَامٌ; مَفَاطِيرُ bridges, from مَفْطَرٌ; مَفَاطِيرُ one who breaks his fast, مَفْطَرٌ; قَنْطَرَةٌ; مُشَدِّنُ having a fawn with her, مَشَادِنُ and مَشَادِينُ; مُطْفِلُ having a young one with her, مَطَافِلُ and مَطَافِيلُ; مُنَكَّرٌ clever, cunning, مَنَاكِيرُ. Conversely, فَعَالِيلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِيرُ = مَقَاصِرُ, plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; أَعَاصِرُ = أَعَاصِرُ, plur. of إِعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a dīnār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and إِيوَانٌ an arched or vaulted portico, vestibule or apartment, make دَوَاوِينُ, دَوَاوِينُ, قَرَارِيطُ, دَنَانِيرُ (as if from singular forms دَوَانٌ, دَوَانٌ, قَرَّاطُ, دِنَارٌ). دِيَابِجُ, brocade, has دِيَابِجُ and دَبَابِجُ; دِيمَاسُ or دِيمَاسُ (δημόσιον), a dungeon, a bath, دِيَامِيسُ and دِيَامِيسُ; شِيرَازُ or شِيرَازُ, curds, شَوَارِيضُ, شَارِيضُ, and أَتَانِينُ (as if from a form أَتْتُونُ); أَتَانِينُ a furnace, أَتُونُ; شَرَارِيضُ حَوَانِيْقُ (حَنَاقُ) quinsy, has حَوَانِيْقُ (حَنَاقُ); أَتَانِينُ and, in modern Arabic, حَنَانِيْقُ. Compare § 284, rem.

A *Plur. Fract.*

## III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أَسْتَاذٌ (Pers. اُستَاذ) *a master, a teacher*, أَسَاتِيدُ and أَسَاتِذَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. ܬܠܡܝܕ) *a disciple, a pupil*, تَلَامِيذٌ and تَلَامِذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ; بَطْرِيْقٌ *a Grecian general* (patricius, πατρίκιος), بَطَارِيقٌ and بَطَارِيقَةٌ; مِطْرَانٌ *a metropolitan bishop* (μηντροπολίτης), مَطَارِيقٌ and مَطَارِيقَةٌ; تَرْجُمَانٌ *an interpreter*, تَرَاجِمَةٌ and تَرَاجِمَةٌ.
2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلَاَئِكٌ *an angel*, مَلَائِكَةٌ; صَيِّقِلٌ *a polisher of swords*, صَيَاقِلٌ and صَيَاقِلَةٌ; تَبَّعٌ *a king of el-Yemèn*, تَبَابَعَةٌ; قَمَّسٌ *a nobleman* (comes, κόμης), قِمَامِسَةٌ; بَطْرِكٌ *a patriarch or archbishop* (πατριάρχης), بَطَارِيكٌ and بَطَارِكَةٌ; جَوْرَبٌ *a stocking or sock* (Pers. كُورَب), جَوَارِبٌ and جَوَارِبَةٌ; مُلْحِدٌ *a heretic*, مَلَاَحِدَةٌ; قَيْصَرٌ (Caesar, Kaïсар) *the Byzantine emperor*, قِيَاصِرَةٌ; فِرْعَوْنٌ (פֶּרְעוֹן) *Pharaoh*, فِرَاعِنَةٌ; صَيِّرٌ and صَيِّرْفِيٌّ *a money-changer*, صَيَارِفٌ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, بَغَايِدَةٌ; مَضُودِيٌّ *a man of the Bèrbèr tribe of Masmūda*, مَصَامِدَةٌ; مَهَلْبِيٌّ *a descendant of el-Muhallèb*, مَهَابِلَةٌ.—From كِسْرَى (Pers. خُسْرُو, Chosroes) *the king of*



Plur. Fract.

A

III. فَعَالِلَةٌ continued. Sing.

*Persia*, are formed irregularly أَكَايِرُ, أَكَايِرَةٌ, and كَسَايِرَةٌ; and سَوَاؤُ or سَوَاؤُ, a like, an equal, has, besides أَسْوَاؤُ, the irregular سَوَايِوَةٌ, سَوَايِئَةٌ, and سَوَايِسُ (for سَوَايِسُ).

REM. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; B as جَبَّارٌ a tyrant, a giant, جَبَّارَةٌ; شَمَّاسٌ a deacon (Syr. مَصْطَعَا), شَمَّامَةٌ.

REM. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E.g. عَنَكَبُوتٌ a spider, عَنَاكِبُ; عَنَدَلِيْبٌ a nightingale, عَنَادِلُ; جَحْمَرِيْشٌ a fat, lazy old woman, جَحَامِرُ; سَفَرَجُلٌ a quince, سَفَارِجُ; but فَرَزْدَقٌ a burnt cake, فَرَازِقُ; قَلَنْسُوَةٌ a sort of cap, قَلَانِسُ (for قَلَانِسِي), or C بَطَالِسَةٌ; بَطَالِمِيُوسُ Ptolemy, أَسَاطِيْنُ; أَسْطَوَانَةٌ a pillar, قَلَانِسِي; دِمَاسِيٌّ a Byzantine governor (domesticus, *δομestikós*), دُمَاسِيٌّ. Here may also be mentioned such plurals as عَبَادِلَةٌ from عَبْدُ اللَّهِ 'Abdu 'llāh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadrilaterals and quinquilaterals are also used in forming plurals from other plurals (جَمْعُ الْجَمْعِ the plur. of the plur., or secondary plural). In particular, forms XIII. أَفْعَلُ and XV. أَفْعَلَةٌ make أَفَاعِلُ, and XIV. D أَفَاعِلُ; more rarely V. فَعَالٌ, فَعَائِلُ, and XVIII. and XIX. فَعَالِيْنُ. E.g. XIII. كَلْبٌ a dog, أَكَلَابُ; نَاقَةٌ a she-camel, أَزَاحِمُ, أَزَاحِمُ; أَتَانِيٌّ, أَتَانِيٌّ; أَصْلَعُ a rib, أَصْلَعُ; أَصْلَعُ a hand, a benefit, أَصْلَعُ (for أَصْلَعِي), أَصْلَعِي (for أَصْلَعِي); XV. سَوَارٌ a bracelet, أَصْلَعُ; أَصْلَعُ a place, أَصْلَعُ (for أَصْلَعِي).

- A أَنْعَامٌ *camels*, نَعَمٌ (أَوَانِي for) أَوَانٍ, أَنْبَةٌ, إِنَاءٌ *a vessel*; أَمَّاكِنُ, أَزَاهِيرُ, أَزْهَارٌ *a (yellow) flower*; زَهْرٌ *a saying, a speech*; قَوْلٌ; أَظْفَارُ, أَظْفَارٌ *she-camels having neither young ones nor milk*, أَجْلَادٌ, أَجَالِيدٌ; V. جَمَلٌ *a he-camel*, جَمَالٌ, جَمَائِلٌ; XVIII. XIX. مَصِيرٌ *an intestine*, مَصْرَانٌ; حَشَائِشٌ, حَشَائِشٍ, حُشْنٌ *a garden (of palm trees)*, عَقَابٌ *an eagle*, عَقَابِيْنٌ, عَقَابَانٌ. Again, XV. أَفْعَلَةٌ forms a pluralis sanus أَفْعَالَتٌ; as أَشْرَبَاتٌ, أَشْرَبَةٌ *a drink*, شَرَابٌ; دُخَانٌ, أَدْخِنَةٌ *smoke*, أَدْخِنَاتٌ; أَعْطِيَةٌ, أَعْطِيَاتٌ *a gift, pay*, عَطَاءٌ; أَبْنِيَاتٌ, أَبْنِيَةٌ *a building*, بِنَاءٌ. A pluralis sanus in تَات may also be derived from V. فَعَالٌ, VI. فُعُولٌ, III. فُعُلٌ, XVII. فَعَائِلٌ, and a few other forms; as جَمَلٌ *a he-camel*, كِلَابٌ, كَلْبٌ *a dog*, رِجَالٌ, رَجُلٌ *a man*, جَمَالَاتٌ, جَمَالٌ; بَيْتٌ *a house*, بُيُوتٌ, بُيُوتَاتٌ, *houses, families*; طَرِيقٌ *a road*, طُرُقٌ, طَرِيقَاتٌ; جَزُورٌ *a she-camel for slaughter*, جُزُرٌ, جُزُرَاتٌ; حِمَارٌ *a he-ass*, حُمُرٌ, حُمَرَاتٌ; حَدَائِدٌ, حَدَائِدٌ *an iron tool*, حَدِيدَةٌ; نَسَائِجٌ, نَسَائِجَاتٌ *anything woven or plaited*, دَارٌ *a house*, نَاقَةٌ [صَوَاحِبَاتٌ, صَوَاحِبٌ *a female companion*, صَاحِبَةٌ]; دُورَاتٌ, دُورٌ *a she-camel*, pl. نَيْاقٌ, نَيْاقَاتٌ, and أَيْنَقٌ, أَيْنَقَاتٌ (with the dimin. أَيْنَقَاتٌ); etc. Sometimes there is even a treble formation; as أَفَارِيقٌ, أَفَرَاقٌ, فِرْقٌ *a band, a party or sect*, فِرْقَةٌ. Such secondary plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.
- D

REM. d. Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination ة; as شَافِعِيٌّ *a follower of ʿġš-Sāfiʿī* (الشَّافِعِيُّ), الشَّافِعِيَّةُ *the sect of the Šāfiʿites*; صُوفِيٌّ *a Sūfi*, الصُّوفِيَّةُ *the sect of the Sūfis*; أَلَمْروَانِيَّةٌ,

الزُّبَيْرِيَّةُ, the partisans of Marwān, of Ibnu 'z-Zubèir. See § 268. A Sometimes ة is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَالٌ; as شَارِبَةٌ those who live on the bank and drink the water of (a certain stream); [وَرَادَةٌ and وَارِدَةٌ] (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَّالَةٌ, حَمَّالَةٌ, خَيْالَةٌ, بَغَالَةٌ, persons who own or keep camels, asses, horses, mules; سَيَّارَةٌ a company of persons journeying together, a caravan (Syr. ܣܝܪܐ); رَجَالَةٌ pedestrians; نَظَّارَةٌ spectators; [نَهَابَةٌ plunderers]. B

REM. e. The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ a mother, أُمَّهَاتٌ (Syr. ܐܡܗܐ), rarely أُمَّاتٌ; فَمٌّ a mouth, أَفْوَاهٌ (from a sing. فَوْهٌ or فُوهٌ); مَاءٌ water, a spring, أَمْوَاهُ (from a sing. مَاهٌ); شِيَاءٌ شَاءٌ, شَيْءٌ a sheep or goat, أَسْتَاهُ; اِسْتٌ شِفَاهُ, شَفَةٌ a lip; اِنْسٌ اِنْسَانٌ, اِنْسَانٌ a human being (Heb. אִנְשָׁן, for אִנְשָׁן, whence Heb. אִנְשָׁה, אִנְשָׁה, for אִנְשָׁה, אִנְשָׁה); مَنَاجِدٌ a mole, مَنَاجِدٌ (from the rad. جَد). اِنْسَانٌ, a human being (Heb. אִנְשָׁן, for אִנְשָׁן, has usually نَاسٌ [especially with the article اَلنَّاسُ], instead of the older and poetic اَنَاسٌ (Heb. אִנְשָׁה, Aram. ܐܢܝܬܐ). C

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For D example, عِبْدُونَ are *slaves* (*servi*), i.e. several individuals who are slaves, عِبِيدٌ *slaves* collectively (*servitium* or *servitus*); شُبَّانٌ *young men, youth* (*juventus*), = شَبَابٌ; مَشِيخَةٌ *old men* in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the *plurales fracti* those nouns which are called *أَسْمَاءُ الْجِنْسِ* (*generic nouns*), as *نَحْلٌ* *bees*, on which see § 246 and § 292, a. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as *قَوْمٌ*, *رَهْطٌ*, *people* or *tribe*, *عَسْكَرٌ* *an army*; *إِبِلٌ* *camels*, *غَنَمٌ* *sheep*. These are called *أَسْمَاءُ الْجَمْعِ* or *أَشْبَاهُ الْجَمْعِ* (*like the plural*), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of *nomina unitatis* (§ 246).
- B

307. The *pluralis sanus* and the *plurales fracti* of the forms XII. *فُعْلَةٌ*, XIII. *أَفْعُلٌ*, XIV. *أَفْعَالٌ*, and XV. *أَفْعِلَةٌ*, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called *جُمُوعٌ قَلَّةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثْرَةٌ*, *plurals of abundance*. This observation applies,

- C of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

#### 4. The Declension of Nouns.

##### I. The Declension of Undefined Nouns.

308. (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. *ا* (Nom.), *ِ* (Gen.), and *ُ* or *َ* (Acc., see § 8, rem. a). Diptotes are those which have only *two* terminations; viz. *ا* (Nom.) and *ِ* (Gen., Acc.)\*.—(2) The *dual* number has only *two* case-endings, which are
- D

\* A noun may be *مُعْرَبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرِفٌ*, *declined with tennwīn*, or *غَيْرُ مُنْصَرِفٍ*, *declined without tennwīn*. The term *مُتَمَكِّنٌ فِي الْأَسْمِيَةِ*, *established in, or possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعْرَبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. **نَانِ** (Nom.) and **نَيْنِ** (Gen., Acc.)\*.— A  
(3) The *pluralis animus* has likewise only two case-endings for each

**مُتَمَكِّنٌ** *possessed of (the nominal character) to the fullest extent*, is equivalent to **مُقَصِّرٌ**, and **غَيْرُ مُتَمَكِّنٍ** *to غيرُ مُنْصَرِفٍ*.—  
The vowel *u* of the nominative is called **الرَّفْعُ**, *the raising (of the voice)*, and is **عَلَمُ الْفَاعِلِيَّةِ**, *the sign of agency*; the vowel *i* is termed **الْخَفْضُ** *the depression (of the voice)*, or **الْجَرُّ**, *the being drawn along or attracted* B  
(by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, *the sign of annexation*; the vowel *a* is designated **الْتَّصُّبُ**, *the uplifting or elevation (of the voice)*, and is **عَلَمُ الْمَفْعُولِيَّةِ**, *the sign of objectivity*.—The *tênwin* may be  
(a) **التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ**, *the nunation which shows that a noun is fully declinable*, also called **تَنْوِينُ التَّمَكِّيْنِ**, and found in the singular and the pluralis fractus, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَنْوِينُ التَّمَقَابَلَةِ**, *the* C  
*nunation of correspondence*, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the **ن** of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ**, *the* C  
*nunation which distinguishes, in the case of an indeclinable noun, between the definite, الْمَعْرِفَةُ, and the indefinite, النِّكَوَّة, as مَرَرْتُ بِسَيْبَوَيْهِ, as  
**مَرَرْتُ بِسَيْبَوَيْهِ**, *I passed by Sibaowèih and another (man called) Sibaowèih*; and (d) **تَنْوِينُ الْعَوَظِ**, *the nunation of compensation*. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ** *and ye are then looking on*, where **حِينَئِذٍ** stands for **إِذْ بَلَغَتِ الرُّوحُ الْخُلُقُومَ**, *at the time when the spirit has reached the throat*; (β) of compensation for a governed D word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلٌّ قَائِمٌ** for **كُلُّهُمْ قَائِمٌ** or **كُلٌّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَةٌ**, for **جَوَارِي** in the nominative or **جَوَارِي** in the genitive.*

\* The form **نَيْنِ** is used dialectically, as in the hemistich **عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, *at eve it (a bird) rose on two nimble (wings)*.

A gender; viz. for the *masculine*, **نُون** (Nom.) and **يِن** (Gen., Acc.)\*; for the *feminine*, **اَتْ** (Nom.) and **اَت** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

### TRIPTOTE OR FIRST DECLENSION.

#### *Substantives.*

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zaid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
C	<i>Dual.</i>		<i>Dual.</i>	
	N.			
	G. Ac.			
N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form **اَن** is doubtful, despite the verse **أَعْرِفُ**  
**مِنْهَا أَلْجِدَّ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا**, *I know of her the neck, and*  
*the two eyes, and two nostrils which resemble two gazelles*, in which  
 D **اَلْعَيْنَيْنِ** and **ظَبْيَانِ** (written in rhyme **نَا**) are used instead of **اَلْعَيْنَيْنِ**  
 and **ظَبْيَيْنِ**.

\* The form **يِن** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. **وَأَنْكَرْنَا**  
**وَمَا ذَا تَبْتَغِي**, *and we ignore the riffraff of other (tribes)*; **وَمَا ذَا تَبْتَغِي**  
**الشَّعْرَاءَ مِنِّي وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ**, *and what is it pray that the poets*  
*want of me, since I have already passed the limit of forty (years)?*  
 where **اَلْأَرْبَعِينَ** and **اَلْأَرْبَعِينَ** are used instead of **اَلْأَرْبَعِينَ** and **اَلْأَرْبَعِينَ**.

TRIPTOTE OR FIRST DECLENSION.

A

*Substantives.*

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتِ	جَنَاتِ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	

B

N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودِ	رِجَالِ	هُنُودِ	جِنَانِ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

*Adjectives.*

	Masc.		Fem.
	<i>Sing.</i>		
N.	جَالِسٌ <i>sitting.</i>		نَائِحَةٌ <i>mourning.</i>
G.	جَالِسٍ		نَائِحَةٍ
Ac.	جَالِسًا		نَائِحَةً

C

*Dual.*

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

*Plur. sanus.*

D

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتِ

*Plur. fract.*

N.	جُلَّاسُ	نُوحُ
G.	جُلَّاسِ	نُوحِ
Ac.	جُلَّاسًا	نُوحًا

A

## DIPTOTE OR SECOND DECLENSION.

*Substantives.*

Masc.

Fem.

*Sing.*

N.	عُثْمَانُ 'Othmān.	زَيْنَبُ Zaidnb.
G. Ac.	عُثْمَانٍ	زَيْنَبٍ

*Dual.*

N.	عُثْمَانَانِ	زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ	زَيْنَبَيْنِ

*Plur. sanus.*

N.	عُثْمَانُونَ	زَيْنَبَاتُ
G. Ac.	عُثْمَانِينَ	زَيْنَبَاتٍ

*Plur. fract.*(of دِرْهَمٌ *a dirham*) (of جَارِيَةٌ *a young woman*)

N.	دِرَاهِمٌ	N. G.	جَوَارٍ*
G. Ac.	دِرَاهِمٍ	A.	جَوَارِي

*Adjectives.*

Masc.

Fem.

*Sing.*

N.	أَسْوَدٌ <i>black.</i>	أَفْضَلُ <i>more excellent.</i>	سَوْدَاءُ <i>black.</i>
G. Ac.	أَسْوَدٍ	أَفْضَلٍ	سَوْدَاءٍ

*Dual.*

N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ

*Plur. sanus.*

N.	...	أَفْضَلُونَ	...
G. Ac.	...	أَفْضَلِينَ	...

\* جَوَارٍ stands in the Nom. for جَوَارِي in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.



DIPTOTE OR SECOND DECLENSION.

A

Adjectives.		
Masc.	Plur. fract.	Fem.
(of <sup>فَقِيرٌ</sup> <i>poor</i> )		(of <sup>نَائِحَةٌ</sup> <i>mourning</i> )
N. <sup>فُقَرَاءُ</sup>	...	<sup>نَوَائِحُ</sup>
G. Ac. <sup>فُقَرَاءَ</sup>	...	<sup>نَوَائِحَ</sup>

REM. a. There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. <sup>أَمْرُو</sup>, a man, and <sup>ابْنِم</sup>, a son, for <sup>أَمْرًا</sup> and <sup>ابْنَم</sup>, which are also used (see § 19, d).

Sing. Nom.	<sup>أَمْرُو</sup> or <sup>أَمْرًا</sup> , <sup>ابْنِم</sup>
Gen.	<sup>أَمْرِي</sup> or <sup>أَمْرَةٍ</sup> , <sup>ابْنِمِ</sup>
Acc.	<sup>أَمْرًا</sup> or <sup>أَمْرَةً</sup> , <sup>ابْنَمَا</sup>

[According to ʿEn-Nadr ibn Šomēil, as quoted by Zamahšari, *Fāik* C i. 524, <sup>فَم</sup> the mouth is also doubly declined, <sup>فَمَر</sup>, <sup>فِمِر</sup>, <sup>فَمَا</sup>, as <sup>هَذَا فَمُهُ</sup> and <sup>أَخْرَجَ لِسَانَهُ مِنْ فَمِهِ</sup>, <sup>رَأَيْتُ فَمَهُ</sup>. Comp. Lane and Fleischer, *Kl. Schr.* i. 180. D. G.]

REM. b. For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 seqq.

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(a) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms <sup>فَوَاعِلُ</sup> (XVI.), <sup>فَعَائِلُ</sup> (XVII.), <sup>فَعَالِلُ</sup> etc., and <sup>فَعَالِيلُ</sup> etc. (I. and II. of nouns which have more than three radical letters); as <sup>بَوَاعِثُ</sup> *causes*, <sup>عَجَائِبُ</sup> *wonders*, <sup>قَنَاطِرُ</sup> *bridges*, <sup>سَلَاطِينُ</sup> *sultans*.

(β) Plurales fracti which end in hêmza preceded by êlif mêm dūda

A (أَـ), viz. فَعْلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, *a* and *c*,  $\beta$ ).

( $\gamma$ ) Plurales fracti which end in ـِ and ـِى, viz. فَعَالٍ (XXIII.), فَعْلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*,  $\beta$  and *c*,  $\beta$ ).

( $\delta$ ) أَوَّلُ, plur. fract. of أَوَّلُ, and of its fem. أُولَى, *first*; أَخَرُ, plur. fract. of أَخَرُ, and of its fem. أُخْرَى, *other, another*; جَمْعُ, B بَتَعَاءَ, بَصْعَاءَ, كَتَعَاءَ, جَمْعَاءَ, بُتَعُ, بُصْعُ, كَتَعُ, أَجْمَعُ, etc., *all together*.

[( $\epsilon$ ) أَشْيَاءَ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

*b.* Various common nouns and adjectives; viz.

(*a*) Common nouns and adjectives which end in *hèmza* preceded by *êlif mèmduḍa* (أَـ); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§ 296).

C Compare *a*,  $\beta$  and *c*,  $\beta$ .

REM. This rule does not apply to cases in which the *hèmza* is *radical*, as قُرَآءَ from قُرَا (compare § 299, rem. *c*, and § 301, rem. *c*).

( $\beta$ ) Common nouns and adjectives ending in *êlif makṣūra* (ـِى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*,  $\gamma$  and *c*,  $\beta$ .

REM. Excepting those in which the *êlif makṣūra* is *radical*; as

D هُدَى *guidance* (for هُدًى, § 213).

( $\gamma$ ) Adjectives of the form أَفْعَلُ (§§ 232, 16, and 234—5), of which the fem. is فَعْلَى and فَعْلَاءَ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَلُ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلُ *a hawk*, أَخْيَلُ *a green woodpecker*, أَرْتَبُ *a hare*, أَرْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلُ, أَخْيَلُ.

REM. a. Some good authorities give **أَرْمَل** as the masculine of **أَرْمَلَة**, which would be very irregular.

REM. b. Adjectives of the form **أَفْعَل**, when used as substantives, retain the diptote inflection; e.g. **أَذْفَر** a fetter (properly blackish, dun), **أَسْوَد** a serpent (prop. black), **أَبْرَق** stony land (prop. mottled), **أَبْطَح** a wide, gravelly water-course, **أَجْرَع** a tract of land without herbage.

(δ) Adjectives of the form **فَعْلَان**, of which the fem. is **فَعْلَى** B (§ 295, a); as **سَكْرَان**, f. **سَكْرَى**, drunken.—But those of which the fem. is **فَعْلَانَة** (§ 295, rem. a) are triptote; as **نَدْمَان**, f. **نَدْمَانَة**, a boon companion.—Adjectives of the form **فَعْلَان** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. a); as **عُرْيَان**, f. **عُرْيَانَة**, naked.

REM. a. Adjectives of the form **فَعْلَان**, f. **فَعْلَانَة**, are rare. The principal examples in the language are: **أَلْيَان** having a large fat tail (of a sheep); **حَبْلَان** angry; **دَخْنَان** stiflingly hot; **سَخْنَان** hot; C **سَيِّفَان** tall and slender; **ضَحْيَان** exposed to the sun, eating in the forenoon (الضحى); **صَوْحَان** and **صَوْحَان** dry, withered; **عَلَّان** stupid, ignorant; **قَشْوَان** thin, slender; **مَصَّان** sucking (sheep or cows) out of greed, mean, vile; **مَوْتَان** stupid, stolid; **نَدْمَان** a boon companion; **نَصْرَان** Christian. Some of these, however, have also the form **فَعْلَان**, **فَعْلَان**, or **فَعْلَان**; as **أَلْيَان** and **أَلْيَان**; **سَخْنَان**, **سَخْنَان**, or **سَخْنَان**; **صَوْحَان**; **قَشْوَان**. The word **صَوْحَان** may perhaps be merely a mistake for **صَوْحَان** or **صَوْحَان**.

REM. b. **فُلَان** so and so, such and such a one, makes irregularly D in the feminine **فُلَانَة**, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. **ثَمَانِيَة ضِعْفُ أَرْبَعَة** 8 is the double of 4; **سِتَّة أَكْثَرُ مِنْ خَمْسَة بِوَاحِدٍ** 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَال** and **مَفْعَل** (§ 333); as **ثَنَاء** and **مَثْنَى**, two by two, **ثَلَاث** and **مَثْلَث**, three by three.

- A (7) The grammatical paradigms formed from the root *فعل*, when used without the article as a sort of definite proper names. For example : *أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ* (the form) *ʾafʿal*, (used) as an adjective, is declined without *tənwin* (e.g. *أَحْمَرٌ* red) ; *أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً* (the form) *ʾafʿal*, when it is an indefinite noun, is declined with *tənwin* (e.g. *أَفْعَلٌ* tremor, *أَجْدَلٌ* a hawk) ; *وَزَنُ طَلْحَةٍ وَإِصْبَعِ فَعْلَةٍ* the measure of *Talḥa* and '*iṣba*' is *fa'la* and '*ifʿal*. But if we
- B say *كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ*, every (word of the form) '*afʿal*, which is an adjective, is declined without *tənwin*, we must employ the nunation, because *كُلُّ*, in the sense of *each, every*, requires an indefinite word after it in the genitive ; and so in other cases.

[(8) 'The diminutives of all diptote nouns, as *أُسَيْدٌ*, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form *فَعَالٌ* (§ 333), as *أُكَيْثٌ*, *أُحَيْدٌ*.]

- C c. Many proper names ; viz.

(a) Foreign names of men, as *إِبْرَاهِيمُ* Abraham, *إِسْحَاقُ* Isaac, *يُوسُفُ* Joseph, *دَاوُدُ* David ; excepting such as consist of three letters, the second of which has *gèzma* or is a *litera productionis*, as *نُوحٌ* Noah, *لُوطٌ* Lot.

- (β) Proper names which end in *ʿlif maḥṣūra* (compare *a*, *γ* and *b*, *β*) and *ʿlif mēmdūda* (compare *a*, *β* and *b*, *α*), whether Arabic or
- D foreign ; as *يَحْيَى* John, *عَادِيَا* or *عَادِيَاءُ* 'Adiyā, *زَكَرِيَّا* Zachariah, *يَعْلَى* Ya'la, *لَيْلَى* Lailā, *سُلْمَى* Sulmā.

(γ) Proper names in *أَن*—, whether Arabic or foreign ; as *غَطَفَانُ* *Gaṭafān* (a tribe), *عُثْمَانُ* 'Othmān, *حِطَّانُ* *Hiṭṭān*, *سُفْيَانُ* *Sufyān*, *سُلَيْمَانُ* Solomon, *عِمْرَانُ* 'Imrān ('Amram), [with the exception of those that were originally common nouns of the forms *فَعَالٌ* and *فَعْلَانٌ*, as *سِنَانٌ* and *رِضْوَانٌ*.]

(δ) Proper names which resemble in form the verbal forms **فَعَل** A and **فِعِل**, or any of the persons of the Imperfect; as **شَمَّر** *Šammar*, **شَلَمَر** *Jerusalem*, **ضَرِب** *Dorib*, **أَحْمَد** *Aḥmèd*, **يَزِيد** *Yèzîd*, **يَشْكُر** *Yèškur*, **تَدْمُر** *Tadmur* (Palmyra), **تَغْلِب** *Taglib*, **يُبْنَى** *Yubnā*, **تُمَادِير** *Tumādir*, **يُرَامِل** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَب** *a scorpion*, B **عَقْرَب** *'Akrab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّة** *Mekka*, **فَاطِمَةُ** *Fāṭima* (a woman), **دُغَّة** *Doğa* (a woman), **طَلْحَة** *Talḥa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ات** keep their *tènwin*, as **أَذْرَعَات** gen. acc. **أَذْرَعَات**; **عَرَقَات** gen. acc. **عَرَقَات**. Dialectic forms are **عَرَقَات** gen. acc. **عَرَقَات** and even **عَرَقَات**.]

(η) Fem. proper names, which do not end in **ة**, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْر** *Egypt*, **جُور** *Gūr*, **صُور** *Tyre*, **زَيْنَب** *Zèinèb*, **سُعَاد** *Su'ād*, **سَاتَر** *Šatar*, **سَقَر** *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *gèzma*, may be either diptote or triptote (though the former is preferred); as **هِنْد** or **هِنْد** *Hind*, **دَعْد** or **دَعْد** *Da'd*.

D

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فَعَل** (from **فَاعِل**), as **عُمَر** *'Omar*, **زُفَر** *Zufar*, **جُسَم** *Gusèd*, **زُحَل** *the planet Saturn*, **قُثَمَر** *the male hyæna*; and feminine names of the form **فَعَال** (from **فَاعِلَة**), as **قَطَام** *Kaṭām*, **رَقَاش** *Raḳāš*, **حَدَام** *Hadām*, **بَرَاخ** *the sun*, **صَلَاح** *Salāḥ* (a name of Mekka). These latter, however, have

- A more usually and correctly the form *فَعَالٍ*, and are wholly indeclinable ; as *قَطَامٍ*, *رَقَاشٍ*, *حَدَامٍ*, *بَرَّاحٍ*, *صَلَّاحٍ*, *ظَفَّارٍ* *Zafār* (a city), *قَتَامٍ* the female hyæna, *حَلَاثٍ* death, *صَرَامٍ* war, *أَزَامٍ* a year of famine.

REM. a. Words of the form *فَعَالٍ*, of which the last letter is *r*, as *جَعَارٍ* the female hyæna, *حَضَارٍ* *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs

- B who in other cases use the form *فَعَالٌ*.

REM. b. Besides being used as proper names, the forms *فَعْلٌ* and *فَعَالٌ* are often employed, as vocatives, in terms of abuse ; e.g.

*يَا خُبْثٌ* *O improbe* / *f. يَا خَبَاثٌ* ; *يَا فَسَاقٌ* *O scelerate* / *f. يَا فَسَاقٍ* ; *يَا لَكَاعٌ* *O vilis* / *f. يَا لَكَاعٍ*.

- REM. c. In compound proper names of the class called *مُرْكَبٌ* (§ 264), the first word is usually not declined at all, and the second follows the diptote declension ; nom. *بَعْلَبَكُ*, *حَضْرَمَوْتُ*, *رَامْهَرْمَزُ*, gen. and acc. *بَعْلَبَكَ*, *حَضْرَمَوْتُ*, *رَامْهَرْمَزُ* \*. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tènwin* because it is defined by the second (see § 313, foll.) ; nom. *بَعْلَبَكُ*, *رَامْهَرْمَزُ*, *حَضْرَمَوْتُ*, gen. *بَعْلَبَكَ*, *رَامْهَرْمَزُ*, *حَضْرَمَوْتُ*, acc. *بَعْلَبَكَ*, *رَامْهَرْمَزُ*, *حَضْرَمَوْتُ*, etc. The proper name *مَعْدِي كَرِبٌ* admits of three forms, for we may say *مَعْدِي كَرِبٌ* (like *حَضْرَمَوْتُ*) ; or *مَعْدِي كَرِبٌ*, gen. and acc. *مَعْدِي كَرِبٌ* (like *حَضْرَمَوْتُ*, *حَضْرَمَوْتُ*) ; or *مَعْدِي كَرِبٌ* in all three cases (like *رَامْهَرْمَزُ*).—Proper names of men ending in *وَيْهٍ* are wholly indeclinable ; as *بُوَيْهٍ*, *عَمْرُوَيْهٍ*, *نِفْطُوَيْهٍ*, *سَيَبُوَيْهٍ*.

\* [The kunya is sometimes considered as a single compound noun.

A letter of the Prophet begins *مِنْ مُحَمَّدٍ إِلَى الْهَاجِرِ بْنِ أَبِي أُمَيَّةَ* (Fāṭik i. 5), some Kōr'ān readers read in Sūr. cxi., *تَبَّتْ يَدَا أَبِي لَهَبٍ*, and well known are *عَلِيٌّ بْنُ أَبِي طَالِبٍ* and *أَبُو سَفْيَانَ*. Compare Belādori 6C, last l. and Baidāwī ii. 421, l. 10. D. G.]

REM. d. Proper names, when used indefinitely [as is always A the case when they are employed in the dual or plural], are naturally declined with *tənwin*; as *رَبِّ إِبْرَاهِيمَ لِقَيْتُهُ* many on Abraham have I met; [وَحَوَّاءُ] *قَتْلُ قَوْمٍ مَخْصُوصِ بَادِمٍ* and each period has its peculiar Adam and Eve]; and so *رَبِّ عِمْرَانَ وَأَحْمَدِ*; and *وَقَاطِمَةَ وَسَعَادِ وَعَمَرَ وَقَطَامَ وَسَبَّوْنَةَ*. There is, however, a doubt as to the admissibility of the *sarf* in the form *أَفْعَل*.

REM. e. The *أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ*, or reasons why a noun B is debarred from taking the *tənwin*, are usually reckoned by the grammarians to be nine in number; viz. *الْعِلْمِيَّةُ* its being a proper name; *الْوَصْفِيَّةُ* its being an adjective; *الْغَرَبِيَّةُ* its being a foreign word; *الْمُرَكَّبُ الْمَرْجِيُّ* its being a compound of the class *الْمَرْجِيُّ*; *التَّائِيثُ* its being necessarily feminine by form or meaning; *الْأَلْفُ وَالْثَوْنُ الْمَضَارِعَتَانِ لِأَلْفِي التَّائِيثِ* its ending in the termination *ـان*, which resembles the feminine termination *ـاء*; C *كَوْنُهُ جَمْعًا لَيْسَ عَلَى رِئْتِهِ وَاحِدٌ* its being a plural of a form which does not occur in the language as a singular (e.g. *مَسَاجِدُ* mosques, *مَصَابِيحُ* lamps, for there is no singular noun of the form *مَفَاعِلُ* or *مَفَاعِيلُ*); *أَلْعَدْلُ عَنْ صِيغَةٍ إِلَى أُخْرَى* (مَفَاعِيلُ) its being turned from one form into another (as *عَمَرٌ*, which is *مَعْدُولٌ*, or transformed, from *عَامِرٌ*, or *قَاطِمٌ*, which is *مَعْدُولَةٌ* from *قَاطِمَةٌ*); and *وَزْنُ الْفِعْلِ* its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tənwin*; e.g. (1) *الْعِلْمِيَّةُ* + the termination *ـان*, as *عُثْمَانُ*. Hence we say *حَسَانُ* *Hassān*, if we derive this name from the radical *حَسَ*; but if we derive it from *حَسَنَ*, it is triptote, *حَسَانُ*. (2) *الْعِلْمِيَّةُ* + *الْمُرَكَّبُ*, as *بُعْبُكُ*. (3) *التَّائِيثُ* + *الْعِلْمِيَّةُ*, viz. (α) *لَفْظًا وَمَعْنَى* in form and meaning, as *قَاطِمَةٌ*; (β) *لَا لَفْظًا* in meaning but not in form,

- A as **رَتْنَبُ** ; (γ) **لَفْطًا لَا مَعْنَى** in form but not in meaning, as **طَلْحَةُ** (which, though feminine in form, yet is the name of a man).

Except feminine proper names of the form **فَعْل**, in c, γ. (4) **الْعَلَمِيَّةُ** + **عُمَرُ**, as **الْعَدْلُ** + **الْعَلَمِيَّةُ** (5) **يَزِيدُ**, as **وَزْنُ الْفِعْلِ** + **الْعَجْمَةُ**, as **بَطْرُسُ** *Petrus*. Except the case of **نُوحُ** and similar names in c, α. (7) **الْوَصْفِيَّةُ** + **أَخَرُ**, as **مَعْدُولُ** from **جَمْعَاوَاتُ** (8) **الْوَصْفِيَّةُ** + **جَمْعُ**, which is **مَعْدُولُ** from **آخِرُونَ**.

- B the termination **ان**, in adjectives of the form **فَعْلَانُ**, fem. **فَعْلَى**. (9) **وَزْنُ الْفِعْلِ** + **الْوَصْفِيَّةُ**, in adjectives of the form **أَفْعَلُ**.

**310.** Nouns ending in **ى** or **ا**, for **ى** or **و** (§§ 213 and 245), which follow the first declension, and those in **ى** and **ا**, for **ى**, which follow the second (§ 309, α, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (**تَقْدِيرِيَّةٌ**), not expressed (**لَفْظِيَّةٌ**) or external (**ظَاهِرَةٌ**).

- C E.g. **عَصَا** for **عَصَوُ**, **عَصَوِ**, and **عَصَوْا**; **رَحَى** for **رَحَى**, **رَحِي**, and **رَحِيَا**; **بُشْرَى** for **بُشْرَى** and **بُشْرَى**.

- 311.** Nouns ending in **ى**, for **ى** or **و** (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and **ى** or **ى** (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. **يَا** (according to § 166, α). E.g. **غَارِوُ** for **غَارِوُ**, acc. **غَارِيَا**; **مُرْمِي** for **مُرْمِي**, acc. **مُرْمِيَا**; **مُغْزِي** for **مُغْزِي**, acc. **مُغْزِيَا**; **تَمَنِي** for **تَمَنِي**, acc. **تَمَنِيَا**; **شَجِي** (verbal adj.) for **شَجِي**, acc. **شَجِيَا**; **عَمِي** (verbal adj.) for **عَمِي**, acc. **عَمِيَا**.

**312.** All plurals of the second declension, which ought regularly to end in **ى**, for **ى**, follow in the nom. the first declension instead



of the second, and substitute  $\text{ـِى}$  (for  $\text{ـِىْ}$ ). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have  $\text{ـِى}$ . E.g.  $\text{جَارِيَةٌ}$ , plur. nom. and gen.  $\text{جَوَارِي}$ , for  $\text{جَوَارِيْ}$  (instead of  $\text{جَوَارِيْ}$ ), acc.  $\text{جَوَارِي}$ ;  $\text{مَعْنَى}$ , plur. nom. and gen.  $\text{مَعَانٍ}$ , for  $\text{مَعَانِيْ}$  (instead of  $\text{مَعَانِيْ}$ ), acc.  $\text{مَعَانِي}$ ;  $\text{صَحْرَاءٌ}$ , plur. nom. and gen.  $\text{صَحَارٍ}$ , for  $\text{صَحَارِيْ}$  (instead of B  $\text{صَحَارِيْ}$ ), acc.  $\text{صَحَارِي}$ .

## II. *The Declension of Defined Nouns.*

**313.** Undefined nouns become defined: 1. by prefixing the article  $\text{أَلْ}$ ; 2. (a) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are C in themselves definite (§ 309, b, η, vol. ii. § 78); if, therefore, they are not originally appellatives (as  $\text{أَلْحَسَنُ}$  properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in  $\text{رَبِّ ابْرَاهِيمَ}$ , § 309, c, rem. d),  $\text{أَلزَّيْدُ الْأَوَّلُ}$  *the first Zaid*.—A defined noun is called  $\text{مَعْرِفَةٌ}$  or  $\text{مُعَرَّفٌ}$  ( $\text{تَعْرِيفٌ}$  means *defining*), an undefined noun  $\text{نَكْرَةٌ}$  or  $\text{مُنْكَرٌ}$  ( $\text{تَنْكِيرٌ}$  means *leaving undefined*).]

**314.** If an undefined noun be defined by the article, the following D cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	أَلْحَسَنُ	أَلْمَدِينَةُ	أَلْمُحْصَنَةُ	أَلرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	أَلْحَسَنِ	أَلْمَدِينَةِ	أَلْمُحْصَنَةِ	أَلرِّجَالِ
Acc.	الرَّجُلَ	أَلْحَسَنَ	أَلْمَدِينَةَ	أَلْمُحْصَنَةَ	أَلرِّجَالَ

REM. The final  $\text{ـِى}$  of the acc. disappears along with the *tènwin*.

- A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السُّودَاءُ	الْأَكْبَابُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السُّودَاءِ	الْأَكْبَابِ
Acc.	الْأَسْوَدَ	السُّودَاءَ	الْأَكْبَابَ

- (c) If it be a plur. sanus fem., it loses the ténwin.

B	Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as الضَّارِبُونَ *those who beat*, الرِّجُلَانِ *the two men*, gen. acc. الضَّارِبَيْنِ, الرِّجُلَيْنِ.

- C REM. b. Nouns ending in ـى drop the ténwin and resume their original ى; as الرَّامِي from رَامٍ, الْمَعَانِي from مَعَانٍ, التَّمَنَّى from تَمَنَّى, الْجَوَارِي from جَوَارٍ (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

- (a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

D	Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
		<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
	Gen.	كِتَابِ اللَّهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ		كُلُّ يَوْمٍ
		<i>the wonders of creation.</i>		<i>every day.</i>
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ		كُلِّ يَوْمٍ
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ		كُلَّ يَوْمٍ

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REM. a. The words أَبٌ *a father*, أَخٌ *a brother*, خَمٌ *a father-in-law*, and less frequently هُنْ *a thing*, after rejecting the ténwin, lengthen the preceding vowel.

Nom.	أَبُو,	أَخُو,	خَمُو,	هَنُو;	for أَبٌ,	etc.
Gen.	أَبِي,	أَخِي,	خَمِي,	هَنِي;	for أَبٍ,	etc.
Acc.	أَبَا,	أَخَا,	خَمَا,	هَنَا;	for أَبٍ,	etc.*

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the B gen. ذِي, in the acc. ذَا; whilst فَمُ, *the mouth* (Aram. ܦܡܐ), which is used instead of فَوْه or فَوَّه, makes either:

Nom.	فَمُ,	Gen.	فَمِي,	Acc.	فَمٍ;
or:	فُو,		فِي,		فَا†.

REM. b. Proper names of the first declension lose their ténwin, when followed by the word ابْن in a genealogical series; as مُحَمَّدُ

\* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse أَبَاهِ اقْتَدَى عَدِي فِي الْكَرَمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find أَبَاهِ and أَبَهُ for أَبِيهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبَا being, according to some lexicographers a dial. var. of أَبٌ. *Comp.* vol. ii. § 39, a, rem. a], as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْإِشْبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp. Nöldeke in Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פִּי, constr. פִּי, with suffix פִּיָּה.

- A **بُنُّ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muḥammad, the son of Ga'far, the son of Ḥalid, the son of Muḥammad.* On the elision of the *l* in **ابْنِ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتُ**, a daughter, we may use, when a genitive follows, the form **ابْنَةُ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the *Ḳor'ān* (*Sūr. lxi. 12*) and often in old Mss.]

(*b*) The dual loses the termination **نِ**.

- B Nom. **لَنَا مَسْجِدَا جَاءَ عَبْدَا السُّلْطَانِ** *the two slaves of the sultan came*; **لَنَا مَسْجِدَا** *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَابْنِ قُصُومٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Ṭalḥa and ('Abū Bəkr) 'ibn Ḳassūm (see § 299, rem. *h*).*

Acc. **رَأَيْتُ جَارِيَتَيْ أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *ḍlif* conjunctionis follows the oblique cases of the dual, the final **ي** takes a *kə*sra instead of a *gə*zma; as **مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); **الْمَنْسِمَانِ ظُفْرَا خُفَيَّ الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **نِ**.

- D Nom. **جَاءَ بَنُو الْمَلِكِ مُجَرِّدُو أَسْيَافِهِمْ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **رَأَيْتُ بَنِي الْمَلِكِ كُنَّا مُوقِدِي النَّارِ** *I saw the king's sons*; **كُنَّا مُوقِدِي النَّارِ** *we were kindling the fire.*

REM. If the plur. ends in **وَنَ** acc. **يَنَ** (for **يُونَ**), A these terminations become, before a following gen., **وَيَ**; and if the genit. begins with an *êlif* conjunct., the final **و** takes damma, and the final **ي** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *otiosum* which is often, though incorrectly, added to the nominal term. **وُ** and **وُ**, see § 7, rem. a.

**316.** If a pronominal suffix is added to an undefined noun, the B following changes take place.

(a) Triptotes and the plur. *sanus* fem. lose the *tènwin*, the dual and plur. *sanus* masc. the terminations **نَ** and **يَ**; as **كِتَابٌ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتٌ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِهِ** *to its purchasers*.

(b) Before the pronominal suffix of the 1st p. sing. **يَ** (see C § 185, rem. a, and § 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus* fem. are elided; as **كِتَابِي** *my book*, from **كِتَابٌ**; **كِلَابِي** *my dogs*, from **كِلَابٌ**, plur. *fract.* of **كَلْبٌ**; **تَوَابِعِي** *my followers*, from **تَوَابِعٌ**, plur. *fract.* of **تَابِعٌ**; **جَنَاتِي** *my gardens*, from **جَنَاتٌ**, plur. *sanus* of **جَنَّةٌ**.

(c) If the noun ends in *ê*, this letter is changed into (or rather, resumes its original form of) **تَ**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(d) If the noun ends in *êlif* mobile or *hèmza*, this letter passes before the suffixes into **وُ**, when it has damma (*Nom.*), and into **يَ**, when it has *kèsra* (*Gen.*); as **نِسَاؤُهُ** *his women*, nom. with suffix **نِسَاءٌ**, *his women*, gen. **نِسَائِهِ**. But when it has *fèṭḥa* (*Acc.*), it remains unchanged, as acc. **نِسَاءُهُ**.

REM. Of the words mentioned in § 315, rem. a, **أُنْغُ**, **أَبُ**, and

- A حَمْرُ, take the suffixes thus: nom. أَهْوَهُ, أَهْوَكَ; gen. أَهْيِهِ, أَهْيِكَ; acc. أَهْيَاهُ, أَهْيَاكَ; but أَحْيَى, أَحْيَى, in all the three cases.—هَنْ makes هَنْكَ or هَنْكَ; هَنْكَ or هَنْكَ; هَنْكَ or هَنْكَ.—فَمْرُ has regularly فَمْرُهُ, فَمْرُكَ; gen. فَمْرِهِ, فَمْرِكَ; but more usually, nom. فَمْرُهُ, فَمْرُكَ; gen. فَمْرِهِ, فَمْرِكَ; acc. فَمْرَاهُ, فَمْرَاكَ; and فَمْرِي, *my mouth*, in all the three cases.—أَبْ is not used with suffixes.—On some dialectical varieties of أَبْ see § 315, rem. α, note \*.
- B

## APPENDIX.

*The Pronominal Suffixes, which denote the Genitive.*

**317.** The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the 1st p. sing., which is **ـِي**, and not **ـِي**.

REM. a. The suffix of the 1st p. sing. **يَـ**, when attached to a word ending in **ʕlif maḵṣūra** (**يَـ**), in the long vowels **يَـ**, **وَـ**, or in the diphthongs **يَـ** and **وَـ**, becomes **يَـ**, the **kèra** of the original form **يَـ** (see § 185, rem. d) being simply elided. Further, when the word ends in **يَـ** or **يَـ**, the final **يَـ** unites with the **يَـ** of the suffix into **يَـ**; and when it ends in **وَـ** or **وَـ**, the **و** is changed into **يَـ**, and likewise forms **يَـ**. E.g. **هَوَايَ** *my love*, for **هَوَايَ**, from **هَوَى**, plur. **عُطَايَا** *my sins*, for **عُطَايَايَ**, from **عُطَايَا**, plur. **عُطَايَا**, *my two slaves*, for **عُطَايَايَ**, from **عُطَايَا**, nom. dual of **عُطَايَا**; **قَاضِي** *my judge*, for **قَاضِي**, from **قَاضِي** (**قَاضِي**), from **قَاضِي** (**مُسْلِمُو**) or **مُسْلِمِي** *my Muslims*, for **مُسْلِمُو** (**مُسْلِمِي**), from **مُسْلِمُون**, plur. **مُسْلِمِينَ**, *my two slaves*, for **عُطَايَايَ** (**عُطَايَايَ**), from **عُطَايَا**, genit. dual of **عُطَايَا**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَايَ** or **مُصْطَفَايَ**.

(مُصْطَفَيْنِ), from مُصْطَفَوْنَ, مُصْطَفَيْنِ, plur. sanus of مُصْطَفَى.—A From words like قَفَا, هَوَى, the form قَفَى, هَوَى, is used dialectically instead of قَفَاى, هَوَاى.—On أَب, أَح, حَم, هَن, and فو, see § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened into ن (§ 185, rem. c), so the nominal suffix ى occasionally becomes ِ, particularly when the noun to which it is attached is in the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp. Vol. ii. § 38, a, rem. b.] B

REM. c. What has been said in § 185, rem. b, of the change of the damma in ه, هَمَا, هُنَّ, هُم, into kèsra after ِى or ِى, applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers, of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers, كِتَابَيْهِمَا ([before wasl and] in verse كِتَابَيْهِمَا, [which is the older form] or كِتَابَيْهِ), etc.

[REM. d. If no ambiguity of meaning can arise, the dual before a suffix in the dual is not unfrequently replaced by the singular or the plural, as قُلُوبُهُمَا and قُلُوبُهُمَا the heart of them both.] C

## B. THE NUMERALS.

### 1. The Cardinal Numbers.

318. The cardinal numbers from one to ten are :—

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	إِثْنَانِ	إِثْنَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْتٌ, ثَلْتَةٌ, and for ثَمَانِيَةٌ, ثَمْنِيَةٌ (§ 6, rem. *a*).—ثٌ stands, according to the Arab lexicographers, for ثَدَتْ (compare § 14, *c*), and that for ثَدَسٌ. The correctness of this view is proved [as they say] by the diminutive ثَدَيْسَةٌ, the fraction ثَدَسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (عِشْتِن), apparently identical with the Heb. עֶשְׂתִּי in עֶשֶׂר; but the fem. is *ihit* (אַחַת) = אַחַת (for אַחַדָּה).—The Aram. תַּרְתִּין, *f.* תַּרְתִּין, is a contraction for תַּרְתִּין, which may be either the equivalent of the Heb. שְׁנַיִם (ת) becoming ש, as in תַּלְגָּא, *snow*, = שָׁלַג, and ך exchanging with ר, as in דַּנַּח, *to rise*, = דָּרַח; or, as others think, derived from the rad. דַּ, as it were the dual of דַּ and *single, sole*. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced אֶשְׁנַיִם) indicates the loss of the *n* in שְׁנַיִם.—The Heb. שֵׁשׁ, שֵׁשֶׁה, stand for שֵׁשֶׁשׁ, שֵׁשֶׁה (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form שֵׁשֶׁה (שֵׁשֶׁה), שֵׁשֶׁה, is identical with the Arabic; whilst in the Syriac ܫܬܐ or ܫܬܐ the original doubling has left its trace in the hard sound of the *t* (compare שֵׁשֶׁה).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رَجَالٌ عَشْرَةٌ, or عَشْرَةٌ رَجَالٌ, *ten men* (lit., *men, a decade, and a decade of men*); or نِسَاءٌ عَشْرٌ, or عَشْرُ نِسَاءٍ, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the



cardinal numbers, in virtue of which they differ from the dependent A  
adjectives, which follow the gender of their substantives.—That  
أَرْبَعَةٌ, ثَلَاثَةٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ, أَرْبَعَةٌ,  
etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of  
*ten days*, either as a singular *masc.* or as a broken plur. (viz. the  
implied أَيَّامٌ). We may say, for example, either أَلْعَشْرُ الْأَوْسَطُ مِنْ  
أَلْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ, *the middle ten days of Ramadān*,  
أَلْعَشْرُ الْأَوَّلُ مِنْ رَمَضَانَ, *the first ten days of R.*, or أَلْعَشْرُ الْأَوَّلُ مِنْ رَمَضَانَ,  
etc. See also § 322, rem. b.

B

REM. b. An undefined number from 3 to 10 is expressed by  
بَعْضٌ ([or بَعْضٌ], literally, *a part or portion*); as بَعْضُ رِجَالٍ *some*  
*men*, بَعْضُ نِسَاءٍ *some women*, فِي بَعْضِ سِنِينَ *in a few years*. The  
use of بَعْضَةٌ belongs to post-classical times; as بَعْضَةُ أَشْهُرٍ *some*  
*months*. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the  
exception of the duals اِثْنَانِ, and اِثْنَانِ or اِثْنَانِ.—ثَمَانِ stands for C  
ثَمَانِي, and has in the genit. ثَمَانِي, acc. ثَمَانِيَا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.  
They either follow the objects numbered, and are put in apposition  
with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they  
precede them, in which case the numeral governs the other substantive  
in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D  
*men*), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانِ has, in the construct state, nom. and gen. ثَمَانِي,  
acc. ثَمَانِيَا (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of  
course lose the *tənwin* (§ 314, a).

REM. c. اِثْنَانِ and اِثْنَانِ are very rarely construed with the

- A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, b); as *ثِنْتَا حَنْظَلٍ* *two colocynths*, instead of *اِثْنَانِ حَنْظَلٍ*, or simply *حَنْظَلَتَانِ*.

REM. d. *بِضْعَ* and *بِضْعَةٌ* always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. b).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.		Fem.	Masc.		Fem.
11.	عَشَرَ	أَحَدَ	عَشْرَةَ	عَشَرَ	خَمْسَةَ	عَشْرَةَ
12.	عَشَرَ	اِثْنَا	{ عَشْرَةَ ثِنْتَا	عَشَرَ	سِتَّةَ	عَشْرَةَ
13.	عَشَرَ	ثَلَاثَةَ		عَشَرَ	سَبْعَةَ	عَشْرَةَ
14.	عَشَرَ	أَرْبَعَةَ	أَرْبَعَ	عَشَرَ	ثَمَانِيَةَ	عَشْرَةَ
				عَشَرَ	تِسْعَةَ	عَشْرَةَ

- C REM. a. Instead of *عَشْرَةَ* some of the Arabs pronounce *عَشِرَةَ*, and the form *عَشْرَةَ* is said to occur.—For *ثَمَانِيَةَ عَشْرَةَ* we also find *ثَمَانِي عَشْرَةَ*, [and incorrectly] *كَمَانِ عَشْرَةَ*, and *ثَمَانِ عَشْرَةَ*. [In manuscripts we often find *ثمان عشرة*, which may be either of the two preceding forms, or the vulgar *ثمان عشرة*.]

- D REM. b. The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form *عَشَرَ* with masculine nouns, and *عَشْرَةَ* with feminine. The same holds with regard to the undefined number, which is in this case masc. *بِضْعَةَ عَشَرَ*, fem. *بِضْعَ عَشْرَةَ*, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

REM. c. These numerals are usually indeclinable, even when they take the article, with the exception of *اِثْنَا عَشَرَ* and *اِثْنَتَا (ثِنْتَا)* *عَشْرَةَ*, which have in the oblique cases *اِثْنَى عَشَرَ* and *اِثْنَتَى (ثِنْتَى) عَشْرَةَ*.

REM. *d.* The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدُ عَشَرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِحْدَاش, إِثْنَاش, ثَلَاثَاش, بَعَثَاش, سَبْعَاش, تَمَانِشَاش, عَشْرَاش, أَرْبَعَاشَاش.

323. The cardinal numbers from 20 to 90 are :—

B

20. <u>عِشْرُونَ</u>	50. <u>خَمْسُونَ</u>	80. <u>ثَمَانُونَ</u>
30. <u>ثَلَاثُونَ</u>	60. <u>سِتُونَ</u>	90. <u>تِسْعُونَ</u>
40. <u>أَرْبَعُونَ</u>	70. <u>سَبْعُونَ</u>	

REM. *a.* ثَلَاثُونَ and ثَمَانُونَ may also be written ثَلَاثُون, ثَمَانُون.

REM. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., ون in the C nom., and ين in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. و, in the genit. and acc. ي.

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; עשרים, חמשים, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D ā (for *ān*); Assy. *isrā*, *silasā*, *irbā*, *ḥansā*; Æth. *‘esrā*, *salasā*, *‘arbēā*, *ḥamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction و, *and*; as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one*. Both are declined; as gen. أَحَدٍ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

- A REM. The undefined unit is in this case نَيْف (lit., *excess, surplus*), as نَيْفٌ وَعِشْرُونَ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

B	100.	مِائَةٌ		600.	سِتُّ مِائَةٍ
	200.	مِائَتَانِ		700.	سَبْعُ مِائَةٍ
	300.	ثَلَاثُ مِائَةٍ		800.	ثَمَانِي مِائَةٍ
	400.	أَرْبَعُ مِائَةٍ			ثَمَانِ مِائَةٍ
	500.	خَمْسُ مِائَةٍ		900.	تِسْعُ مِائَةٍ

- C REM. a. For مِائَةٌ (Æth. ጠዋላት: *me'et*, Heb. מֵאָה, Aram. מֵאָה, [מֵאָה, Assy. *mī*]) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٍ, and more recently مِئَةٍ. The dual مِائَتَانِ is written occasionally مِائَاتَانِ, and hence in poetry مِائَاتَانِ. D. G.] The plur. is مِئَاتٌ, مِئَاتٌ, or مِأَى; the forms مِئُونٌ, مِئِينٌ (like مِئِينٌ from سَنَةٌ *a year*), and مِئِي (with the article, الْمِئِي) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kōr'ān. The *l* was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the *ʿ* (5).

- D REM. b. The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثِيَّ مِائَةٍ. [In this case we find often in manuscripts ثَمَانِيَّ مِائَةٍ i.e. ثَمَانِيَّ مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينٍ, etc. (see § 321), is very rarely employed [in poetry].

REM. c. مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِيَّ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةُ سَنَةٍ.

326. The numerals from 1000 upwards are :—

A

1000. أَلْف	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ	300,000. ثَلَاثُمِائَةِ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ	400,000. أَرْبَعُمِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةُ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ آلَافٍ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْف (Heb. אֶלֶף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'elf, 10,000) is أُلُوف, آلَاف, and أَلَف. It takes the objects numbered after it in the *genit. sing.*, as أَلْفٌ دِرْهَمٍ, أَلْفَا دِرْهَمٍ, ثَلَاثَةُ آلَافٍ دِرْهَمٍ. [The plural أَلَف is only used in the combination ثَلَاثَةُ أَلَف, but آلَاف with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الف). The plurals أُلُوف and مِئُونَ, are only employed of indefinite numbers, *thousands*, *hundreds*. D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ آلَافٍ.

A

2. *The Ordinal Numbers.***328.** The ordinal adjectives from *first* to *tenth* are :—

	Masc.	Fem.		Masc.	Fem.
	أَوَّلٌ	أَوَّلَى the first.		سَادِسٌ	سَادِسَةٌ sixth.
	ثَانٍ	ثَانِيَةٌ second.		سَابِعٌ	سَابِعَةٌ seventh.
	ثَالِثٌ	ثَالِثَةٌ third.		ثَامِنٌ	ثَامِنَةٌ eighth.
B	رَابِعٌ	رَابِعَةٌ fourth.		تَاسِعٌ	تَاسِعَةٌ ninth.
	خَامِسٌ	خَامِسَةٌ fifth.		عَاشِرٌ	عَاشِرَةٌ tenth.

REM. a. <sup>•</sup>أَوَّلٌ stands for أَوَّلٌ or أَوَّلٌ, أَوَّلَى for أَوَّلَى or أَوَّلَى, according to the superlative form أَفْعَلُ, f. فَعْلَى, from the rad. أول or وأل. Its plurals are: أَوَّلُونَ, أَوَّلَاتٌ, and أَوَّلِي, and أَوَّلِي for the maso.; أَوَّلٌ (rarely أَوَّلٌ) for the fem.\*

\* [If <sup>•</sup>أَوَّلٌ is used as a noun, it takes the tènwin, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, لَهُمْ أَوَّلٌ يَعْلُو عَلَى كُلِّ أَوَّلٍ they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means ancestor), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا حَدِيثًا he left him neither past (قَدِيمًا) nor present (حَدِيثًا). The fem. plur. occurs in the phrase هُنَّ الْأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا they are the first to enter, the last to leave, as plurals of أَوَّلَةٌ and آخِرَةٌ. In later times the fem. أَوَّلَةٌ is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 seq.); likewise the adverb أَوَّلًا (as in أَوَّلًا وَآخِرًا) for the correct أَوَّلٌ formerly. So it is interpreted in the phrase لَقِيتُهُ عَامًا أَوَّلًا I met him in a year before, as some say instead of لَقِيتُهُ عَامًا أَوَّلًا last year (comp. Lane s. v. عام). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with A the art. الثَّانِي, الثَّانِيَا; in the acc. الثَّانِيَا, construct state and with the art. الثَّانِي, الثَّانِيَا. And so with the rest; الثَّالِث, etc.

REM. c. Instead of سَادِس the forms سَادٍ (acc. سَادِيَا) and سَاتٍ (formed directly from سِتَّة, سِتَّة) are occasionally used.—ثَالٍ, acc. ثَالِيَا, also occurs for ثَالِث [and خَامِس for خَامِس].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ <i>eleventh</i> .
ثَانِي عَشَرَ	ثَانِيَّةٌ عَشْرَةٌ <i>twelfth</i> .
ثَالِث عَشَرَ	ثَالِثَةٌ عَشْرَةٌ <i>thirteenth</i> .
رَابِع عَشَرَ	رَابِعَةٌ عَشْرَةٌ <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are un- C defined; and even if defined by the article, they remain unchanged, as الثَّالِث عَشْرَةٌ, الثَّانِيَّة عَشْرَةٌ. For الثَّانِي عَشَرَ and الثَّانِي عَشْرَةٌ we may say الثَّانِي عَشْرٌ and الثَّانِي عَشْرٌ. Some, however, admit the inflection of the unit, when defined, as الثَّالِث عَشْرَةٌ, الثَّالِث عَشْرٌ; in which case الثَّانِي عَشْرٌ (الثَّانِي) is the nom. and genit., الثَّانِي عَشْرٌ (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in D form with the cardinals; as عِشْرُونَ *twentieth*, الثَّانِي عِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيَا وَعِشْرِينَ), fem. حَادِيَّةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

A الرَّابِعَ (acc. وَالْعِشْرِينَ وَالْحَادِي) *the twenty-first*, وَالْعِشْرُونَ *the twenty-fourth*.

[REM. Later writers use instead of these forms حَادِي عِشْرِينَ, الرَّابِعَ عِشْرِينَ, and with the article, اَلْحَادِي عِشْرِينَ, اَلرَّابِعَ عِشْرِينَ, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he rose up once or twice; he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as أَمَتْنَا اَلثَّنِينَ

C وَأَحْيَيْتَنَا اَلثَّنِينَ, *thou hast given us death twice, and thou hast given us life twice*, i.e. اِحْيَاءَتَيْنِ and اِمَاتَتَيْنِ. (b) By the noun مَرَّةً, and similar words, in the accus.; as مَرَّةً *once*, مَرَّتَيْنِ *twice*, ثَلَاثَ مَرَّاتٍ, or ثَلَاثَ مَرَارٍ, *thrice*; ثَلَاثَ دَفْعَاتٍ, *thrice*; عِشْرِينَ مَرَّةً *twenty times*; وَآخَرَى *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are D expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةً, دَفْعَةً, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. جَاءَ ثَالِثًا (i.e. جَاءَ مَجِيئًا ثَالِثًا), or جَاءَ مَرَّةً ثَالِثَةً, *he came a third time*; جَاءَ اَلثَّلَاثَةَ (i.e. جَاءَ اَلْمَجِيءِ اَلثَّلَاثِ), or جَاءَ اَلْمَرَّةَ اَلثَّلَاثَةَ, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms مُفْعَلٌ and فُعَالٌ,



either singly or repeated. E.g. جَاءَ الْقَوْمُ اِثْنَيْنِ اِثْنَيْنِ A  
جَاءَ الْقَوْمُ, the people came two by two; جَاءُوا ثَلَاثَ ثَلَاثَ, or  
جَاءُوا مَثَلَتَ, they came three by three; مَرَرْتُ بِقَوْمٍ مَثْنَى وَثَلَاثَ  
فَاتَّكِحُوا مَا طَابَ لَكُمْ مِنْ party of men, (walking) by twos and threes;  
ثَلَاثَ وَرَبَاعَ اَلْتَسَاءَ مَثْنَى وَثَلَاثَ وَرَبَاعَ then marry what pleaseth you of women, two  
and three and four at a time. The most common words of the forms  
ثَلَاثَ, مَثْنَى (for مَثْنَى); ثَلَاثَ, B  
ثَلَاثَ, مَثْنَى; and مَرَبَعٌ, رَبَاعٌ; but the formation is admitted [by some] up  
to 10 [; the best authorities mentioning only عَشَارٌ].

334. The multiplicative adjectives are expressed by nomina  
patientis of the second form, derived from the cardinal numbers; e.g.  
مُتَبَعٌ twofold, double, dualized; مُثَلَّثٌ threefold, triple, triangular;  
مُرَبَّعٌ fourfold, square; مُخَمِّسٌ fivefold, pentagonal; etc. Single or  
simple is مُفْرَدٌ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of  
which a whole is made up, take the form مُتَعَالِيٌّ; as ثَنَائِيٌّ biliteral;  
ثَلَاثِيٌّ trilateral, three cubits in length or height; رُبَاعِيٌّ quadrilateral,  
four spans or cubits in height, a tetrastich; خَمَائِيٌّ quinqueliteral,  
five spans in height; etc.

336. The fractions, from a third up to a tenth, are expressed by D  
words of the forms مُفْعَلٌ, مُفْعِلٌ, and مُفْعِلٌ, pl. مُفْعَالٌ; as ثُلُثٌ, ثُلُثٌ,  
or ثُلَيْثٌ, pl. اِثْلَاثٌ, a third; سُدُسٌ, سُدُسٌ, or سِدَيْسٌ, pl. اِسْدَاسٌ,  
a sixth; ثَمَنٌ, ثَمَنٌ, or ثَمِينٌ, pl. اِثْمَانٌ, an eighth.—[The form مُفْعَالٌ  
is exclusively employed for a fourth مُرَبَّاعٌ and a tenth مُعَشَّارٌ, together  
with رُبْعٌ, رُبْعٌ and عَشْرٌ, عَشْرٌ or عَشِيرٌ. According to Zamahsari, *Flūik*  
ii. 659 the form رُبْعٌ never occurs in this signification, nor, according

A to Abū Zeid (*Nawādir* 193) *حَمِيس* and *ثَلِث*. D. G.] *A half* is *نِصْف*, less frequently *نُصْف* (vulg. *نُص*), or *نَصِيف*, pl. *أَنْصَاف*. — The fractions above *a tenth* are expressed by a circumlocution; e.g. *ثَلَاثَةُ أَجْزَاءَ مِنْ عِشْرِينَ جُزْءًا*, *three parts out of twenty*,  $\frac{3}{20}$ ; [*نِصْف* *نِصْف* *وَتِلْكَ*;  $\frac{2}{3}$  *نِصْف* *وَسُدُس*;  $\frac{1}{100}$  *عُشْرُ الْعُشْرِ*;  $\frac{1}{16}$  *الْعُشْرِ* *نِصْف* *وَتِلْكَ*;  $\frac{3}{8}$  *نِصْف* *وَتِلْكَ* *وَنِصْفُ عَشْرِ*;  $\frac{9}{16}$  *عَشْرِ* etc.\*]

B REM. The form **فعل** occurs in the same sense in Assyrian, Heb. and Aram.; e.g. **לְשׁוֹלֵשׁ** *a third*, "rubu," **רִבְעֵה** *a fourth*, **חֲמִישֵׁה** *a fifth*.

**337.** The period, at the end of which an event usually recurs, is expressed by a noun of the form **فَعْلٌ**, in the accus., either with or without the article; as **ثَلَاثًا**, or **أَثَلْتُ**, *every third* (day, month, year, etc.); **رَبْعًا**, or **أَلْبَعُ**, *every fourth*; etc. Synonymous with **ثَلَاثٌ** is **عَبٌ**.

C as حُمَّى أَلْبَتِثَ, or حُمَّى الْغَيْبِ, *the tertian fever.*

### C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

**338.** We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, the latter the relative.

### 1. *The Demonstrative Pronouns and the Article.*

**339.** The demonstrative pronouns, **أَسْمَاءُ الْإِشَارَةِ**, are either simple or compound.

\* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 *seqq.*]

340. The simple demonstrative pronoun is ذَا, *this, that*.

A

Masc.

Fem.

Sing. ذَا

(ذِي, ذِهِ, ذِي);

(تِي, تِهِ, تِي).

Dual. Nom. ذَانِ (ذَانِ)

(تَانِ).

Gen. Acc. ذَيْنِ (ذَيْنِ)

(تَيْنِ).

Plur. comm. gen. أُولَئِكَ or أُولَئِكَ; أُولَئِكَ or أُولَئِكَ.

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in أُولَئِكَ and أُولَئِكَ is always *short*, *و* being merely *scriptio plena*. In this way أُولَئِكَ can be distinguished in verse from أُولَئِكَ, the fem. of أُولَئِكَ, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish أُولَئِكَ and أُولَئِكَ from أُولَئِكَ and أُولَئِكَ.

C

REM. b. The diminutive of ذَا is ذِيَا, f. ذِيَا; du. ذِيَانِ, f. ذِيَانِ; pl. ذِيَانِ, ذِيَانِ.

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. דּוּ, Phœn. דּוּ and דּוּ, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

Masc.

Fem.

Sing. Nom. ذُو (ذُو)

ذَات (ذَات).

Gen. ذِي

ذَاتِ

Acc. ذَا

ذَاتِ

Du. Nom. ذَوَا

(ذَاتَا) ذَوَاتَا

Gen. Acc. ذَوِي

(ذَاتِي) ذَوَاتِي

Plur. Nom. ذَوُو or ذَوُو or ذَوُو (ذَوُو)

ذَوَات or ذَوَات or ذَوَات

Gen. Acc. ذَوِي or ذَوِي or ذَوِي

ذَوَات or ذَوَات or ذَوَات

D

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—  
The form **أُولَآءِ** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of *el-Yèmen*, as **أُولَآءِ ذُو الْكَلَّاعِ**, **ذُو رَعَيْنِ**, **ذُو نُوَاسِ**, **ذُو يَزَنَ**, etc. These are called **أُولَآءِ**, formed as if from a singular **ذَوَى**.

- [REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e*, rem. *d.*]
- B

**341.** From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كَ** ; **كُنْ**, **كُنْ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَـ**.

- C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used ; to a *single woman*, **ذَاكَ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُمْ** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

D	Masc.	Fem.
Sing.	<b>ذَاكَ</b> ( <b>ذَآئِكَ</b> *) <i>that</i> .	<b>ذَاكَ</b> ( <b>ذَآئِكَ</b> (vulg. <b>ذَآئِكَ</b> )).
Du. Nom.	<b>ذَاكَ</b>	<b>ذَاكَ</b>
Gen. Acc.	<b>ذَاكَ</b>	<b>ذَاكَ</b>
Plur. comm. gen.	<b>أُولَآءِ</b> or <b>أُولَآءِ</b> , <b>أُولَآءِ</b> or <b>أُولَآءِ</b> .	

\* [Some say that **ذَآئِكَ** is a mispronunciation for **ذَاكَ**.]

REM. a. The *u* is *short* in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَئِكَ**, **أُولَئِكَ**, and **أُولَئِكَ** (§ 340, rem. a, c).

REM. b. The diminutive of **ذَلِكَ** is **ذَيْئِكَ**, f. **ذَيْئِكَ**, etc.

**343.** By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَلِكَ** or **ذَلِكَ** (often written **ذَلِكَ**, § 6, rem. a).

	Masc.	Fem.
Sing.	<b>ذَلِكَ</b> <i>that</i> .	<b>ذَلِكَ</b> ( <b>ذَلِكَ</b> ).
Du. Nom.	<b>ذَانِكَ</b>	<b>ذَانِكَ</b> .
Gen. Acc.	<b>ذَيْنِكَ</b>	<b>ذَيْنِكَ</b> .

Plur. comm. gen. **أُولَئِكَ** or **أُولَئِكَ**.

REM. a. **ذَلِكَ** is a contraction for **ذَيْنِكَ**. In the dual, **ذَانِكَ**, **ذَيْنِكَ**, stand for **ذَانِكَ**, **ذَانِكَ**; and **ذَيْنِكَ**, **ذَيْنِكَ**, for **ذَيْنِكَ**, **ذَيْنِكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **ذَانِكَ**, as the dual of **ذَلِكَ**, the second *n* being in their opinion merely corroborative.

REM. b. Some grammarians assert that there is a slight difference of meaning between **ذَلِكَ** and **ذَلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. c. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. d. The diminutive of **ذَلِكَ** is **ذَيْئِكَ**, f. **ذَيْئِكَ**. [A com-

- A pound of **كَذَا** and **ذَلِكَ** (comp. § 340, rem. *d*) is **كَذَلِكَ** *so, in like manner*\*.]

344. The particle **هَـ** (which has the same demonstrative force as the Latin *ce* in *hice*) is called by the Arabs **حَرْفُ التَّنْبِيْهِ**, *the particle that excites attention*. It is prefixed both to the simple demonstrative **ذَا**, and to the compound **ذَلِكَ** (but not to **ذَلِكَ**). Before **ذَا** it is usually written defectively, **هَذَا** or **هَـذَا**; before **ذَلِكَ** in full, **هَـذَاكَ**.

B	Masc.		Fem.
	Sing.	<b>هَذَا</b> <i>this</i> .	<b>هَذِي</b> , ( <b>هَذِهِ</b> ) <b>هَذِهِ</b> ( <b>هَذَاتِ</b> , <b>هَاتَا</b> , <b>هَاتِي</b> , <b>هَاتِيه</b> ).
	Du. Nom.	<b>هَذَانِ</b>	<b>هَاتَانِ</b> or <b>هَاتَانِ</b> .
	Gen. Acc.	<b>هَذَيْنِ</b>	<b>هَاتَيْنِ</b> or <b>هَاتَيْنِ</b> .
C	Plur. comm. gen. <b>هَؤُلَاءِ</b> or <b>هَؤُلَا</b> , <b>هَؤُلَا</b> or <b>هَؤُلَا</b> .		

In like manner, **هَـذَاكَ** or **هَـذَاكَ**, fem. **هَـذَاكَ**, **هَـذَاكَ**, etc.

REM. *a*. **هَـ** is identical with the Aram. **ܗܐ**, **ܗܐ**, *this*, as an interjection, *lo* / Heb. **הֵן**.

REM. *b*. In the dual some say **هَذَانِ**, with double *n*.—The diminutive of **هَذَا** is **هَذَا**, f. **هَاتِيَا**, pl. **هَؤُلَيَا**; of **هَـذَاكَ**, pl. **هَؤُلَيَاكَ**.

- D **هَؤُلَيَاكَ**. [By prefixing **هَـ** to **كَذَا** is formed **هَـكَذَا** *thus*.]

[REM. *c*. To these demonstratives belong also **ذَيْتٌ** and **وَذَيْتٌ** and **كَيْتٌ** and **وَكَيْتٌ**, *thus and thus, so and so, such and such things*, for which we also find **ذَيْتٌ** and **وَذَيْتٌ**, **كَيْتٌ** and **وَكَيْتٌ** (rarely **وَذَيْتٌ** and **وَكَيْتٌ**) and for the former **ذَيْتٌ** and **وَذَيْتٌ**, for the latter **كَيْتٌ** and **وَكَيْتٌ**. According to some scholars there is originally a slight difference between these expressions, the former relating to what

\* [A singular contraction (or modification) of **كَذَاكَ** is **كَذَاكَ** used by the poet **ʿĪsā-Sanfarā**, as quoted in the *Ḥamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as هَذَا refers to A quantity (comp. Hariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article *أل*—called by the Arabs *أداة التعريف* *the instrument of definition*, *الْألف واللام* *the ðlif and lām*, *لَام* [or *حَرْف*] *the lām of definition*, or simply *الْلام* *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (*هَمْزة الوصل*, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as *اليوم* *to-day*, *الآن* *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called *التعريف الجنس*, *الْلام*, or simply *لَام* *الجنس*, as *أَهْلَكَ النَّاسَ* *الْرجُل* C *الدينار والدرهم* *man is better than woman*; if indicating a particular individual it is called *التعريف العهد*, or simply *لَام* *العهد*.]

REM. b. Some grammarians regard the ðlif as an integral part of the article, and say that it was originally *أل* (with *ألف القطع*, of the same form as *هَلْ*, *بَلْ*), gradually weakened to *أل*. But sometimes the Arabs suppress the l, saying for instance *لَحْمٌ* for *الْخَمْرُ* (comp. Vol. ii. § 242, footnote). D

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= *الَّذِي*, § 347); as *مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَةِ* *he who does not cease to be grateful for what is with him* (or *for what he has*), where *الْمَعَةُ* = *الَّذِي مَعَهُ*; *مِنْ الْقَوْمِ الرَّسُولِ اللَّهِ مِنْهُمْ* *of the people of whom is the Apostle of God*, where *الرَّسُولِ اللَّهِ* = *الَّذِينَ*; *أَنْتَ بِالْحَكَمِ أَتَرْضَى حُكُومَتَهُ* *thou art not the judge*

- A *whoses sentence is approved*, where **الَّذِي تُرْفَى = اَتُرْفَى**. Compare, for example, in German, *der = welcher*, and our *that* for *who* and *which*.

REM. *d.* **أَل** is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. **אֵל**, for **אֵל**. In South Arabia **أَم** was (and even still is) used for **أَل**, but without assimilation; as **لَيْسَ مِنْ أَمِيرٍ أَمِصِيَامَ** *fasting in journeying is not (an act) of piety*; **يَرْمِي بِرَمَى** *he casts (standing) behind me with arrow and stone*; for **بِالسَّهْمِ، السَّفَرِ، الصِّيَامِ، الْيَرِّ** and **وَالسَّلِيمَةِ**.

B

## 2. The Conjunctive (Relative) and Interrogative Pronouns.

### (a) The Conjunctive Pronouns.

**346.** The conjunctive pronouns are :—

- (1) **الَّذِي** *who, which, that*; fem. **الَّتِي**.  
 (2) **مَنْ** *he who, she who, whoever*;  
 C **مَا** *that which, whatever*.  
 (3) **أَيُّ** *he who, whoever*; fem. **أَيَّةُ** *she who, whoever*.  
 (4) **أَيُّمَنْ** *every one who, whosoever*;  
**أَيُّمَا** *everything which, whatsoever*.

- REM. **أَيُّمَا، أَيُّمَنْ، أَيَّةُ، أَيُّ، مَا، مَنْ**, and their compounds, are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

D

**347.** The conjunctive **الَّذِي** is compounded of the article **أَل**, the demonstrative letter **ل** (see §§ 343 and 345), and the demonstrative pronoun **ذَا**, or **ذُو** (§ 340, rem. c). When used substantively, it has



the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, A whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	الَّذِي; الَّذِ; اَلَّذِى (الَّذِى); (نَدَى; اَلَّذِى).	الَّتِى; اَلَّتِى (الَّتِى); (اَلَّتِى).	
Du. Nom.	(اَلَّذَانِ; اَلَّذَانِ) اَلَّذَانِ.	(اَلَّتَانِ; اَلَّتَانِ) اَلَّتَانِ.	B
Gen. Acc.	(اَلَّذَيْنِ; اَلَّذَيْنِ) اَلَّذَيْنِ.	(اَلَّتَيْنِ; اَلَّتَيْنِ) اَلَّتَيْنِ.	
Plur.	[اَلَّذَى; اَلَّذَى] اَلَّذَى; [اَلَّذَوْنَ; اَلَّذَوْنَ] Nom., [اَلَّذَيْنِ; اَلَّذَيْنِ] Gen. Acc.); *اَلَّذَوْنِ or اَلَّذَوْنِ.	اَلَّتَاتِ; اَلَّتَاتِ; [اَلَّتَوَاتِ; اَلَّتَوَاتِ] Nom., [اَلَّتَوَاتِ; اَلَّتَوَاتِ] Gen. Acc.); اَلَّتَوَاتِ or اَلَّتَوَاتِ.	C

REM. a. اَلَّذِى, اَلَّتِى, and اَلَّذَيْنِ, are written defectively, because of their frequent occurrence, instead of اَلَّذِى, اَلَّتِى, and اَلَّذَيْنِ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is اَلَّذِى or اَلَّذِى.

REM. b. The tribe of Hudèil (هُذَيْل), according to the Arab grammarians, used اَلَّذَوْنَ in the nom. plur. masc., اَلَّذَيْنِ in the gen. and acc. This اَلَّذَوْنَ must, of course, at one time have been universally employed as the nom., اَلَّذَيْنِ being the form which belongs to the oblique cases; but gradually the latter supplanted the

\* [According to as-Sabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only اَلَّذِى, the article sufficing to distinguish it from the prepos. اَلَّذِى. Comp. § 340, rem. a. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, **سَنِين**, has everywhere usurped the place of the direct form **سُون**. Even the sing. **الَّذِي** is an oblique form, the nom. of which ought properly to be **الَّذُو**.—The forms **الَّذَوُونَ**, gen. and acc. **الَّذَاكِين**, and **الَّذَوُو** are also said to occur.

- REM. c. **الَّذِي** was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in **הַזֶּה**, fem. **הַזֵּה**, comm. **הַזֶּה** (= **الَّذِي**). See *Comp. Gr.* p. 117.

REM. d. From **الَّذِي** are formed the diminutives **الَّذِيَّ**; du. **الَّذِيَّان**, **الَّذِيَّان**; pl. **الَّذِيَّات**, **الَّذِيَّات**. The forms **الَّذِيَّ**, **الَّذِيَّ** are vulgar and incorrect.

- REM. e. Instead of **الَّذِي**, some of the Arabs, especially the tribe of *Tayy* (طَيِّ), employ **ذُو** (Heb. **זו**, Aram. **זו**, Æth. **H: za**). It is then either wholly indeclinable, which is more usual; as **مِنْ أَلَّذِي لَأَتَّجِمَنَّ بِلَعْظِهِ ذُو أَنَا عَارِفُهُ** *then enough for me of that which is with them (of their property) is what suffices me, for* **مِنْ أَلَّذِي** *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating), for **الَّذِي** (**عَارِفُهُ** in rhyme for **عَارِفُهُ**); **وَبُئْرِي ذُو حَفَرْتُ وَذُو طَوْبَتْ** *and my well which I dug and which I lined (or cased), for* **أَلَّتِي** and **وَأَلَّتِي** [ **فَلَا وَذُو بَيْتِهِ فِي السَّمَاءِ** ]; *no! by Him whose residence is in heaven*, 'Aḡānī xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	<b>ذُو</b>	<b>ذَات</b>
Gen.	<b>ذِي</b>	<b>ذَاتِ (ذَات)</b>
Acc.	<b>ذَا</b>	<b>ذَاتِ (ذَات)</b>

	Masc.	Fem.	A
Du. Nom.	ذَوَا	ذَوَاتَا	
Gen. Acc.	ذَوَى	ذَوَاتَى	
Plur. Nom.	ذَوُو	ذَوَاتُ	
Gen. Acc.	ذَوَى	(ذَوَاتِ) ذَوَاتُ	

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَاتِّكَرَامِهِ ذَاتُ أَكْرَمَتِكُمُ اللَّهُ بِهَا by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for *ذَوَاتَى* and *ذَوَى*; [a woman in Yèmen said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ ذُو بُدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ for you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὁστις, ἡτις, ὅτι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْضُول) as الَّذِي, or indefinite (مَوْصُوف), مَنْ signifying in the latter case *one who*, مَا *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun أَيُّ, fem. أَيَّة, *he who, she who*, D *whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, አየ: ('ay) *who? of what sort?* The corresponding Heb. vocable is אֵי, used as an adverb, *where?* in interrogative phrases אֵי, which appears in Æth. in አየ: ('aytē) *where?* አ፩: ('ēfō) *how?* Syr. أَيْنَ *where?* أَيْنَ *who?* أَيْنَ *how long?* etc.



says قَصَدْتُ فَلَانًا *I went to (the house of) so and so, to which you* A  
rejoin كَيْفَهُ *and the answer is* طَعَى أَحْسَنَ إِلَيْهِ *that I might do him*  
*a kindness.* [The shortening of مَا takes place also in such sen-  
tences as مَجِئَ مَرَجُتْ *in what manner did you arrive?* and  
مِثْلُ مَا أَنتَ *what are you like?*]

352. The interrogative pronoun مَنْ, *who?* has the distinctions  
of gender, number, and case, only when it stands alone; as if one  
should say *Some one is come, or I have seen some one,* and another B  
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنِى	(مَنْت) مَنْه
Acc.	مَنَا	
Du. Nom.	مَنَان	(مَنْتَان) مَنَتَان
Gen. Acc.	مَنِين	(مَنْتِين) مَنَتِين
Plur. Nom.	مَنْوَن	
Gen. Acc.	مَنِين	مَنَات

C

REM. a. Only a poet could venture to say أَتَوْا نَارِي فَقُلْتُ *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun مَا *what?* is never declined  
under any circumstances.

D

[REM. c. From مَنْ is formed the relative adjective مَنِى, with  
the article الْمَنِى (comp. Vol. ii. § 170, rem. b). The dual is  
الْمَنِين, the plural الْمَنِين.]

353. The interrogative pronoun أَيُّ, fem. أَيَّة, *who?* is either  
construed with a following noun in the genitive, or with a suffix, or  
stands alone. In the first two cases, it loses the tènwin (§§ 315, a,  
316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A **أَيُّ كِتَابٍ** *which book* (lit. *quid libri*)? gen. **أَيِّ كِتَابٍ**, acc. **أَيُّ كِتَابٍ**;  
**أَيُّ عَيْنٍ** *which eye or fountain?* **أَيُّ الْمَرَاتَيْنِ** *which of the two women?*  
**أَيُّ النِّسَاءِ** *which of the women?* [The feminine form is of rare occurrence, as **أَيُّهُ أَكْلَةٌ** *whatever morsel* (8l-Mubarrad 86, l. 17) and **أَيُّهُ أُنْثَى** *which female?* (Diw. Hudëil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem. **أَيُّهُنَّ** or **أَيُّهُنَّ** *which of them?* meaning women, the latter being the more common. When standing alone, or used like **مَنْ** in § 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. **أَيُّ** or **أَيُّ**, gen. **أَيِّ** or **أَيِّ**, acc. **أَيَّا**; fem. **أَيَّه**.

Dual masc., nom. **أَيَّان**, gen. acc. **أَيَّيْنِ**; fem., nom. **أَيَّتَانِ**, gen. acc. **أَيَّتَيْنِ**.

Plur. masc., nom. **أَيُّونَ**, gen. acc. **أَيَّيْنِ**; fem. **أَيَّاتُ**.

- C In **أَيُّ** and **أَيِّ** the final vowel is said to be obscurely sounded or slurred (**أَلْرُومُ**).

REM. a. With the suffixes **أَيُّ** is sometimes shortened into **أَيُّ**, as **أَيُّهُمَا**, for **أَيُّهُمَا**, *which of the two?* and so in [the interrogative **أَيُّهُ** *what?* for **أَيُّهُ**, as **أَيُّهُ تَقُولُ** *what dost thou say?* and] the vulgar interrogative **أَيُّ شَيْءٍ** *what?* for **أَيُّ شَيْءٍ**.

- REM. b. Instead of **أَيُّ** with [a following noun in the genitive or] a suffix, the more general and indefinite **أَيُّهَا** is sometimes used; as **أَيُّهَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا**, *which is dearer to you, he or I?* in which example **أَيُّهَا** stands for **أَيُّنَا**, *which of us?*

REM. c. From **أَيُّ** are formed the relative adjective **أَيُّ** *from what place?* (see Lane, art. **أَيُّ**, p. 134 c), and the compound **كَيْفَ** or **كَيْفَ** (also written **كَيْفَ** or **كَيْفَ**, **كَيْفَ** or **كَيْفَ**, **كَيْفَ** or **كَيْفَ**) (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

**353\*.** 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)\*, with the sense of *somebody*, *something*, but are never thus employed unless with a qualificative complement (صفة), and are therefore called مَوْصُوفَةٌ (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي *something which I have*, B or an adverb as مَنْ هُنَا *somebody here*, or a qualificative clause, as مَنْ قَالَ *one who says*. *Comp. Vol. ii. § 172, rem. a.*

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *maṣdar* or infinitive, and is in that case called مَا الْمُصَدَّرَةُ (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in conditional clauses as مَا الشَّرْطِيَّةُ (Vol. ii. § 6), or in reference to time as مَا الدَّيْمُومَةُ or مَا الزَّمَانِيَّةُ (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيْنَمَا *wherever*, حَيْثُمَا *wherever, whenever*, مَهْمَا *whatever*; if appended to إِنْ, أَتَى, and لَكِنْ it hinders their regimen and is therefore called مَا الْكَافَّةُ (Vol. ii. § 36, rem. d); with the same effect it is added to نَيْتَ, عَلَّ, and نَعَلَّ (*ibid.* rem. f) and to رَبَّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِبْهَامِيَّةُ D (Vol. ii. § 136 a, rem. e); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيدِ (see an example § 361 near the end, and Vol. ii. § 36, rem. e); it is often inserted after the

\* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions مِنْ, عَنْ, and بِ without affecting their regimen, and is then called مَا الْوَاقِدَةُ or مَا الْمَبْدُوءَةُ (Vol. ii. § 70, rem. *f*). In like manner it is also put after رَبِّ (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. كُنَايَاتٌ عَنْ أَصَامِي فَلَانٌ, fem. فَلَانَةٌ (§ 309, *b*,  $\delta$ , rem. *b*), as كُنَايَاتٌ عَنْ أَصَامِي, stand for names of persons, like  $\sigma, \eta \delta\epsilon\upsilon\alpha$ , *so and so*, *M.* or *N.* ;  
 B as أَلا قَاتِلَ اللَّهِ الْوُشَاةَ وَقَوْلُهُمْ فَلَانَةٌ  $\sigma \delta\epsilon\upsilon\alpha \tau\omicron\upsilon \delta\epsilon\iota\upsilon\omicron\varsigma$ , فَلَانُ ابْنُ فَلَانٍ, *O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so."* Syr. هَكِي, fem. هَكِيَّة, Heb. הָכִי. In speaking of animals, أَلْفَلَانٌ and أَلْفَلَانَةٌ are employed, as رَكِبْتُ أَلْفَلَانٌ *I rode on such and such a one.*—هَنْ a thing, and its fem. هَنَةٌ, are similarly used for substantives of the class  
 C أَسْمَاءُ الْجَنَسِ (§ 191, rem. *b*, 3, 4).—On the use of these words in the vocative, see the Syntax.

### III. THE PARTICLES.

354. There are four sorts of particles (حَرْفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. أَدَوَاتٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

#### A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَرِّ, *the particles of attraction*, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), *the attractives*, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, *the particles of depression*, and حُرُوفُ الْإِضَافَةِ, *the particles of annexation or connection*, because the



distinctive vowel of the genitive (i), and consequently the genitive A itself, is called **الْخَفِيُّ** (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

**356.** The *inseparable* prepositions consist of *one* consonant with B its vowel. They are:—

- (a) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Æth. **በ**;  
 ba). [**بِلا**, *without*, is a compound of **ب** with the negative **لا**. Comp. Vol. ii. § 56, rem. c.]
- (b) **ت** *by*, in swearing, as **تَالله** *by God!* \*
- (c) **ل** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **ל**, Æth. **ለ**: *la*).
- (d) **و** *by*, in swearing, as **وَالله** *by God!* C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُنَّ, هُمْ, هُمَا, هُ**, is changed after **ب** into kèsra; as **بِهِمْ, بِهِ, بِهِمَا**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُم** changes either both vowels, or the first only; **يِهِم** or **يِهِ**.

REM. b. The kèsra of the prep. **ل** passes before the pronominal suffixes into fèṭḥa; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*. D

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\* [**ت** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَجِينَ** (= **لَاتَ جِينَ**) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيْمَنَ الله**, Vol. ii. § 62, rem. b. I take the **و** in **وَالله** and the **وَأَوْ رَبِّ** (Vol. ii. § 235) to be also remnants of words. D. G.]



forms are : مُنْدُ, مِنْدُ, مِندُ, and مُدُ. In the waṣl مُدُ usually becomes A مُدُ (§ 20, d), rarely مِندُ or مُدُ.

REM. a. إِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation إِلَيْ, عَلَي, and لَدَيْ (compare يَلِي and يَلِي); as لَدَيْهَا, إِلَيْكُمْ, عَلَيْهِ, إِلَيْهِ. The damma of the suffixes of the 3d pers. passes after the diphthong into kësra, according to § 185, rem. b, and § 317, rem. c. The suffix of the 1st pers. sing., يَ (orig. يَ), combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, لَدَيَّ; with فِي into فِيَّ. See § 317, rem. a.

REM. b. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّي, مِنِّي, لَدُنِّي, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, مِمَّنْ, for عَن مَّنْ or مِنْ مَّنْ, etc. (see § 14, b).

REM. c. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into مِلْ, and عَلَى آلْ into عَلْ; as مِلْمَالٍ, or مِلْ مَالٍ, for مِنْ أَلْمَالِ; عَلْ عَلْمَاءَ, for عَلَى أَلْمَاءَ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are : أَمَامَ before (of place); بَيْنَ between, among (بَيْنَ), dimin. بَيْنَد; تَحْتَ under, beneath (تَحْتِ), dimin. تَحِيْت; تَجَاهَ or تَجَاءَ, D تَحِيْت; حِذَاءَ, over against, opposite to; حَوْلَ round, about; خَلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. دُونِي; عِنْدَ (also عِنْدَ, which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (apud, penes, Fr. chez; [عِنْدَ]); عِوَضَ [عِوَضَ] do.; قَبْلَ instead of, for; قَوْقُ above, dimin. قَوْقِي; قَبْلَ before (of time, قَبْلَ),

- A dimin. قَبِيلٌ; قُدَّامٌ *before* (of place, قُدَّامُ); وَرَاءَ *behind, after, beyond*; وَسَطٌ *in the middle, among*. These are all, as before said, the construct accusatives of nouns; such as بَيْنَ interval, حَوْلَ circumference, etc.

## B. THE ADVERBS.

360. There are *three* sorts of adverbs. The first class consists of *B particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:—

- (a) اُ, interrogative, حَرْفُ الْإِسْتِفْهَامِ, *the particle of questioning* (num? utrum? an? Heb. הֲ); [comp. § 21, d]. The form ؤ occurs  
C dialectically, for example in هَـمَا nonne? for أَمَّا (see § 362, h), هَذَا الَّذِي, for إِذَا الَّذِي, *is this he who—?* [In alternative questions it is followed by أَوْ or أَم.]

[REM. When اُ is followed by another ʿlif with hêmza, an ا is inserted between the two hêmzas, as اَأَنْتَ, also written أَنْتَ, but some do not do this. If the following ʿlif is pronounced with kâra, it is converted into ي with hêmza, as اَيْنَا, اَيْنَاكَ.]

- D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَمُ اللَّهُ, *God will suffice thee against them*. It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סֹפֶּ, سَوْفَا, *end*), [and is called حَرْفُ التَّنْفِيسِ *the particle of amplification*].

(c) لَ, affirmative, *certainly, surely*. This may be (a) لَمْ جَوَابَ, *the la that corresponds to, or is the complement of, an oath*, as اَلْقَسَمِ وَاللَّهِ لَفَاعَلَنَّ by God, *I will certainly do (it)*; وَاللَّهِ لَقَدْ خَرَجَ by God,

he has certainly gone out; (β) *الْأَمُّ الْمَوْطِنَةُ لِلْقَسْرِ* the *la* that smoothes A  
the way for the oath, as the first *la* in *أَكْرَمْتَنِي لِأَكْرَمَتِكَ* by God, if indeed you show me honour, I will certainly show you  
honour; (γ) *لَمْ جَوَابُ نُو وَلَوْلَا* the *la* that corresponds to, or is the  
complement of *lau* (if) and *lau-la* (if not), as *فَضَّلَ اللَّهُ عَلَيْكُمْ* if it had not been for the goodness of God  
towards you and His mercy, verily ye would have followed Satan;  
(δ) *لَمْ الْإِبْتِدَاءُ* the affirmative *la*, or] the B  
inchoative or inceptive *la*, prefixed to a noun or a verb in the imperfect,  
as *لَا تَتَمُّ أَسَدٌ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ* verily ye are more feared in  
their breasts than God; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ* verily thy  
Lord will judge between them on the day of the resurrection; (ε) *الْأَمُّ*  
the distinguishing *la*, which is prefixed to the  
predicate of *إِنْ*, standing for *إِنَّ* (إِنْ الْمَخَفَةُ مِنَ الثَّقِيلَةِ) [in order to  
distinguish it from the negative *إِنْ*], as *إِنْ كُلُّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* O  
verily over every soul there is a guardian; *وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ*  
but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly; confirming a previous statement, as  
*مَا قَامَ زَيْدٌ* D *مَا قَامَ زَيْدٌ* Zaid has come to thee, *أَجَلٌ* yes, (he has); *قَدْ أَتَاكَ زَيْدٌ*  
*زَيْدٌ* did not stand up, *أَجَلٌ* yes, (he did not); *تَذَهَبُ* thou wilt go  
away, *أَجَلٌ* yes, (I will). But in reply to an interrogation, it is better  
to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of *lo! see! behold!* *إِذَا* is used after *بَيْنَمَا*  
and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَمَا زَيْدٌ*  
*قَائِمٌ* while Zaid was standing, behold, he saw 'Amr;

- A *إِذَا* *قَبِينَهَا الْعُسْرُ إِذْ دَارَتْ مَآسِيرُ* for *while (there has been) adversity, lo, prosperity has come round.* *إِذَا*, called by the grammarians *إِذَا الْمَفْاجَأَةِ*, or *إِذَا الْفَجَائَةِ*, that is to say '*idā* indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ* *I went out, and lo, Zdid was at the door*; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* *while we were in such and such a place, lo, Zdid came upon us.*

[(c) *إِذَاكَ* or *إِذَاكَ* then.]

(d) *إِذَنْ*, or *إِذَا*, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is *فَنَ*.

(e) *أَلَا* *nonne?* Compounded of *أَ* (§ 361, a) and *لَا* *not* (Heb. *הֲלֹא*). [It is very often followed by *إِنَّ* or *وَإِنَّ*: *وَإِنَّ* *أَلَا* *now surely.*]

C [(f) *أَلَا* *nonne?* syn. of *هَلَّا*.]

(g) *أَمْ*, interrogative, *an?* *أَمْ . . . . أ* (Heb. *הֲ . . . . אִם*), *utrum . . . . an?*

(h) *أَمَّا* *nonne?* Compounded of *أَ* and *مَا* *not*. Dialectic varieties are *أَمْ*, *عَمَّا*, *عَمَّا*, *عَمَّا*, and *حَمَّا* or *حَمَّى*. [*أَمَّا* *truly, now surely.*]

[(i) *إِمَّا* or *إِمَّا* in that case, then at least.]

[(k) *إِنْ* *not*, syn. of *مَا*, frequent in the Kōr'an and in old poems.

D In later times it is only used in combination with the negative *مَا* as a corroborative, *مَا* *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) *إِنْ* *verily*, called the lightened '*in* (*إِنْ التَّخْفِيفِ*) § 361, c, e), usually without government.]

(m) *إِنَّ* *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. *הִנֵּה*, Syr. *ܐܝܢܐ*). It is joined to the accus. of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّي** A  
(Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **ي**  
in this case often represents and anticipates a whole subsequent clause  
(**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّأْنِ**] *the pronoun of the fact*).—**إِنَّ** introduces  
the subject, and is frequently followed by **لَ** with the predicate; as  
**إِنَّ اللَّهَ كَبِيرٌ**, *verily God is great*. This the grammarians regard as an  
inceptive or inchoative *la* (§ 360, c, δ), the example given standing for  
**لَا إِلَهَ إِلَّا اللَّهُ**, whence it is sometimes called **الْإِلَهُ الْمَزْحَلَةُ** *the la that* B  
*is pushed away (from its proper place)*.—The form **هِنَّ** is said to occur  
in the compound **لَهُنَّ** for **لَهُنَّ**.

(n) **إِنَّمَا**, restrictive, *only* (*dumtaxat*), [*verily*]. Compounded of  
**إِنَّ** and **مَا**.

(o) **أَيْنَ** *whence?* [*where?*] *how?* [*when?*] With the signification of  
*whencesoever, wherever, however, whenever* it is a conjunction.] C

(p) **أَيْ**, explicative, *that is*, frequently used by commentators.

(q) **إِي** *yes, yea*; always followed by an oath, as **إِي وَاللَّهِ** *yes, by*  
*God!* This formula is sometimes shortened into **إِي اللَّهِ**, **إِيَّيْكَ اللَّهُ**, and  
**إِيَّيْكَ**. The dialectic variety **هِي** is said to occur.—From **إِي وَاللَّهِ**  
comes the vulgar **أَيُّوَهْ** [**أَيُّوَهْ**].

(r) **إِذَا** *when?* Dialectically also **إِذَا**. It is a conjunction D  
when it signifies *whenever*.]

(s) **أَيْنَ** *where?* **مِنْ أَيْنَ** *whence?* **إِلَى أَيْنَ** *whither?* **أَيْنَمَا** *wherever*  
(Heb. **אֵינָם**, **אֵינָם**, **אֵינָם**, **אֵינָם**).

(t) **بَلْ**, *nay, nay rather, not so, on the contrary, but* (Heb.  
**כִּלְכַּל**, **כִּלְכַּל**, Phoen. **כלל**). [When it is followed by a single word it is a  
conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art)*; **لَمْ يَقُمْ زَيْدٌ** *Zdid did not stand up, بَلَى yes, (he did).*

(v) **بَيْنَمَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **ثَمَّ** [or **ثَمَّه**], in pause **ثَمَّه**, *there* (Heb. **שָׁמָּה**, **שָׁמָּה**, Syr. **لُحَى**).

B (x) **جَمِيزٌ**, sometimes **جَمِيزٌ**, *yes*.

(y) **فَقَطٌ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِحًا أَصِحْبًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رُبَّمَا** in its two acceptations\*].

D (aa) **قَطٌ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتُهُ قَطٌ**, or **لَمْ أَرَهُ قَطٌ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتُهُ قَطٌ** *did you ever see him?*]†. Rarer forms are **قَطٌ**, **قَطٌ**, **قَطٌ**, **قَطٌ** and in pause **قَطٌ**.

\* [In poetry **قَدْ أَرَى** may be used for **قَدْ كُنْتُ أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطٌ** in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 seq.]



[(bb) كَذَا *thus* (§ 340, rem. d) and كَذَلِكَ *likewise* (§ 343, rem. d).] A

(cc) كَلَّا *not at all, by no means*, حَرَفُ الّرَدْعِ *the particle of repelling or averting*; as رَبِّىْ أَهَانَنِىْ كَلَّا *my Lord hath humbled or despised me; by no means*.

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; (β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. לֹא, ܠܐ) the significations of the Heb. לֹא and אַל. B

(ee) لَكِنَّ, often with وَ prefixed, *but, yet*. لَكِنَّ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَكِنِّ, لَكِنَّا are used as well as لَكِنِّىْ, لَكِنِّىْ. [When لَكِنَّ is followed by a single word, it is a conjunction.]

(ff) لَمْ [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمْ *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمًا *why not?* syn. of أَلَا and هَلَّا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מָתַי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعْمَر, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zaid stood up?* نَعَمْ *yes, (he has)*; لَمْ يَقُمْ *he has not stood up*, نَعَمْ *yes, (he has not)*. Other forms are نَعِم, and more rarely نَعَام, and نَحْمَر.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.  
 (pp) هَلَا (أَلَا) *nonne?* Compounded of هَلْ and لَا.  
 (qq) هَنا, demonstrative, *here*; whence are derived هَاهُنَا or هُنا, هُنَاك, and هُنَالِكَ (see §§ 342—344).  
 (rr) هُنَا (also هَنا and هُنا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هֵנָּה, هَاهֵנָּה or هֵנָּה, and هֵנָּה.
- B **363.** The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, *afterwards*; تَحْتُ, مِنْ تَحْتُ, *beneath*; عَلْ مِنْ عَلْ, *above\**; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; حَيْثُ, مِنْ حَيْثُ, *whence*, إِلَى حَيْثُ, *whither*, حَيْثُمَا *wherever*; عَوْضُ (also عَوْضُ and عَوْضُ) *ever*, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارِقُكَ عَوْضُ.
- C *I will never leave you*; غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this*; [فَحَسْبُ *enough, only*; also فَحَسْبُ].

- 364.** The accusative is the adverbial case *κατ' ἐξοχήν* in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; [أَنفًا *just now, a little while ago*; لَا أَفْعَلُهُ أَبَتَّةً *decidedly*, usually with a negative *I will not do it, decidedly*]; جَدًّا *very, very much, extremely*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; [رَوِيْدًا *gently*]; شِمَالًا *to the left*, يَمِينًا *to the right*; نَهَارًا *by day*, لَيْلًا *by night*, قَلِيْلًا *little*; كَثِيْرًا *much*.

\* [On the various forms of this phrase see ʿEn-Nahhās on 'Imrulkais Mo'all. p. 41. R. S.]

يَوْمًا *one day, once*; الْآنَ *now, at present*; الْيَوْمَ *today* (Æth. **ṡ-ṡ-ṡ**: A yōm), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. **ܡܝܬܝܢ**); مَعًا *together*; etc. To the same class belong the following adverbs:

(a) بَلَدٌ *except, but.*

(b) حِينَ *when* (lit., *at the time of—*).

(c) رُبَّمَا [often, but more usually] *sometimes; perhaps*; lit., *O the quantity of that which—* (رُبَّ = Heb. **רַב**); [comp. Vol. ii. § 84, rem. c]. B

(d) رُبَّمَا, رُبَّمَا, *whilst, during.*

(e) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end.*

(f) لَا سِيَّامَا, and, with the omission of the negative, سِيَّامَا, *above all, especially, particularly*; lit., *there is not the equal or like of—*. Rarer forms are لَا سِيَّامَا and لَا سِيَّامَا.

(g) كَيْفَ *how?* \*

C

(h) لَا مَحَالَةَ *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with مَنْ like its synonym لَا بُدَّ.†

(i) وَحْدَهُ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = **יְחַד**, but in sense = **בַּד** in **לְבַדָּהּ**, **לְבַדָּם**.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتَ lit., *tent to tent* or *house to house* in هُوَ جَارِي بَيْتَ بَيْتَ *he is my next-door neighbour*; شَتَاتَ شَتَاتَ *every morning and evening*; in D

\* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† (لَا ذَا جَرَمَ and لَا ذَا جَرَمَ لَا جَرَمَ), *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَمَ *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

A *sundry parties*. The rule is that when two nouns are made one, they lose their *tênwin* and become indeclinable, ending in *fetha*, as *خَمِيَّةَ عَشَرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *خَمِيصَ خَمِيصَ* *straitness*. D. G.]

REM. a. In أَمْسِ, *yesterday*, Heb. **אָמֵס**, the *késra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say **بِأَمْسٍ** and **أَلَامْسِ**.

**B** Some of the Arabs used مُذْ أَمْسَ instead of مُذْ أَمْسِ, *since yesterday*.

**REM. b.** لَيْتَ, *utinam*, would that—I and عَلَّ or لَعَلَّ, perhaps, seem to be, not nouns in the accusative, but verbs. They are construed with the accusative, and take pronominal suffixes; as لَيْتَنِي would that I—(لَيْتِكَ, etc.; لَعَلِّي perhaps I—(لَعَلَّنِي), etc.—Dialectically, however, عَلَّ governs the genitive. The word has several rarer forms, viz. اَنَّ، غَنَّ، عَنَّ، لَعَنَّ، رَغَنَّ، رَعَلَ، كَوْنٌ، لَاَنَّ، لَغَنَّ.

### C. THE CONJUNCTIONS.

**365.** The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ التَّعْطِيفِ [or التَّعْوِاطِيفِ] *connective particles*, or حُرُوفُ الشَّرْطِ *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

**366.** The inseparable conjunctions are :—

(a) (حَرْفُ عَطْفٍ) وَ, which connects words and clauses as a simple co-ordinative, *and* (Æth. ①: *wa*, Heb. Aram. ו, ו).

(b) **فَ** (حَرْفُ عَطْفٍ, or more exactly حَرْفُ تَرْتِيبٍ, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمَّا**.\*

[REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أُ**; thus **أَوَلَا** means *nonne ?* **أَفَلَا** *nonne igitur ?*

(c) **لِ**. This may be (a) **لَا أَمْرَ** *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **يَطْبُ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the *kèr* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **أَلَّا أَمْرَ النَّاصِبَةِ** *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ يَغْفِرْ لَكَ اللَّهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§ 356, c), used **لِلتَّعْلِيلِ** to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller **لِأَنَّ** or **بِأَنَّ**.

367. The most common separable conjunctions are :—

D

(a) **إِذْ** *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound **إِذَا مَا** *whenever*.]

\* [Sometimes in old poetry, e.g. *Ḥamāsa* 74, l. 9, *Ṭabarī* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **بِأَنَّ** *when*. D. G.]

A (b) **إِذَا** *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as **إِذَا** (§ 362, *d*), are connected with the obsolete noun **إِذَا**, *time*, the genitive of which occurs, for example, in **حِينَئِذٍ** *at that time*, **يَوْمَئِذٍ** *on that day*. Compare Heb. **אֲזַי** and **אֲזַי**, Bibl. Aram. **ܐܝܢܐ**, Æth. **ደን ዘ**: *now*, **ማን ዘ**: *when?* [Compound **إِذَا مَا** *whenever*.]

B [(c) **أَمْ** *or*, as syn. of **أَوْ** in alternative questions.]

(d) **أَمَّا**, followed by **فَ**, *as for*, *as regards*; e.g. **أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ** *as for the ship, it belonged to poor men who worked on the sea*. The form **أَمَّا** also occurs. Used twice or oftener, it corresponds to the Greek **μὲν**—**δὲ**.

(e) **أَنَّ** *that*, *so that*, *in order that* (*ut*), *that* (*quod*). A dialectic variety is **عَن**. Compounds: **كَأَنَّ** *as it were*, *as if*; **لِأَنَّ** *that*, *in order that*, *because*; see *g*. Further: **أَلَّا** *that not* (*ut non*, *ne*, *quod non*), comp. of **أَنَّ** and **لَا** (see § 14, *b*); **لِئَلَّا** *in order that not* (*ideo ne*).—Like **כִּי** in Heb. and **ὅτι** in Gr., **أَنَّ** also serves to introduce direct quotations (**أَنَّ الْمَفْسُورَةَ** *the explicative 'an*), as **وَنُودُوا أَنْ تُلَكُمُ أَنْ** *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as **أَشَارَتْ إِلَيَّ أَنْ خُذْهَا** *she made a sign to me meaning Take her*.

(f) **إِنْ** [and **إِذَا**, conditional particle] (**حَرْفُ شَرْطٍ**) *if*, dialectically **وَإِنْ** or **وَأَنَّ** *although* (*etsi*), sometimes written **وَإِنْ** to distinguish it from **وَإِنْ** *and if*, and hence called **إِنْ التَّوَصُّلِيَّةُ**; compounded with **لَ** (§ 361, *c*), **لَئِنْ** *verily if*, *if indeed*; Aram. **ܐܝܢܐ**, **ܐܝܢܐ**; Æth. **ደን**: *'ema*; Heb. **אִם**.—**إِلَّا**, compounded of **إِنْ** and **لَا**, (*a*) *if not*, in which case it stands for a whole clause; (*β*) **حَرْفُ اِسْتِثْنَاءٍ** (exceptive particle), *unless*,

saving, except, but\*, with a preceding negative, only. Heb. <sup>א</sup>לֶכֶּן, A  
Aram. <sup>ܐܠܝܢ</sup>ܐܠܝܢ, <sup>ܕܝܢ</sup>ܕܝܢ; Æth. አላ: ('allā) but.—إِذَا, rarely إِيذَا [or أَيْذَا],  
compounded of إِنْ and مَا; . . . وَإِذَا . . . , or . . . أَوْ . . . ,  
either — or —.

(g) أَن that (quod). It is followed by a noun or pronominal suffix  
in the accus., but in the 1st pers. أَنِّي, أَنَا are used as well as أَنبِي, أَننَا.  
The suffix <sup>هـ</sup> in this case often represents and anticipates a whole  
subsequent clause (ضَمِيرُ الْقِصَّةِ, or ضَمِيرُ الشَّانِ, the pronoun of the story B  
or fact). See § 362, m.—Compounds: كَأَنَّ as it were, as if; لِأَنَّ  
because. See e.

(h) أَوْ or (vel, sive). Heb. <sup>ו</sup>ו, Syr. <sup>ܐܘ</sup>ܐܘ.

(i) ثُمَّ (ثُمَّ, ثُمَّ, ثُمَّ), then, thereupon, next; a حَرْفُ  
تَرْتِيبٍ (§ 366, b), connecting words and clauses, but implying succession  
at an interval. [In genealogical statements ثُمَّ is often used (like the  
German *und zwar*) to indicate a transition from the general to the more  
special, e.g. حَذِيفَةُ الدُّبْيَانِيِّ ثُمَّ الْفَزَارِيُّ, *Hudàifa of the tribe of* C  
*Dubyān and of the subdivision Fazāra.*] Connected with it is the  
adverb ثُمَّ (§ 362, w).

(k) حَتَّى till, until, until that, so that; identical with the pre-  
position, § 358, b. [On its sense of even, see Vol. ii. § 52, rem. c.]

[(l) عِنْدَمَا when (syn. of لَمَّا).]

(m) كَيْ حَرْفُ تَعْلِيلٍ (a particle assigning the motive or reason) D  
in order that, with the Subjunctive.—Compounds: لِكَيْ in order that,  
كَيْلَا in order that not.

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\* إِلَّا أَنْ and غَيْرَ أَنْ are very often used in the sense of but =  
لَكِنْ. D. G.]

- A (n) **ثُمَّ** (also **ثُمَّ أَنْ**) *after, when (postquam), [as, since (quoniam),]* with the *Perfect*. [**ثُمَّ** is also syn. with **إِلَّا** *unless*, especially after the verbs that signify *to beseech*. D. G.]
- (o) **ثَوَّمْ، ثَوَّلَا**, hypothetical particle, *if* (Heb. **אִם**).—Compounds: **ثَوَّمْ، ثَوَّلَا**, *if not*, [**وَلَوْ** *even though*].
- (p) **مَا الدَّيْمُومَةِ**, *mā denoting duration*), *as long as*, with the *Perfect*.
- B [(q) **مَتَى** and **مَتَى** (§ 362, U) *when, whenever*.]

#### D. THE INTERJECTIONS.

[illegible]



*excellent! bravo!* بَخ, بَخ, بَخ, بَخ, etc., *well done! bravo!* A  
*capital!* أُخ, أُخ, أُف, أُف, أُف, أُف, أُف, أُف, *ugh! faugh! fie!*  
 صَه, صَه, *hush! silence!* إِيهَآ *be silent! give up!* مَه, مَه, *stop! give up!*  
*let alone!* إِيه, إِيه, *go on! proceed! say on!*—Here too may be  
 mentioned: (a) calls to domestic animals; e.g. in driving horses, هَلَا;  
 mules, عَدَس; camels, هَيْد or هَيْد, حَوْب, حَوْب, حَاء; in making camels B  
 kneel, إِيخ or إِيخ, نَخ, نَخ, هِيخ; in calling camels to water, جَوْتُ; in driving  
 sheep or goats, هَس; in calling a dog, قُوس; in driving a dog away, هَج, هَج, هَج;  
 (β) words imitative of cries and sounds; e.g. مَاء (the C  
 bleat of an antelope), غَاق (the croak of a raven), شِيْب (the sound  
 made by the lips of a camel in drinking), طِيخ طِيخ (laughter), أَع, أَع  
 or مَع مَع (vomiting), طَاق (a blow), قَب (the stroke of a sword), طَق  
 (the sound of a falling stone), طَق (the splash of a frog), etc.

REM. a. يَا is often written defectively; as يُرْسُولُ اللَّهِ *O Apostle of God!* يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—  
 أَيَّهَا has a feminine أَيَّهَا, but the masc. form is often used even with  
 feminine nouns.

REM. b. The noun that follows وَ [and يَا oh /] not unfrequently D  
 takes, instead of the usual terminations, the ending ـَا in pause *أَه*  
 [called التَّوْبَة]; as وَ زَيْدَا, or وَ زَيْدَا, *Oh Zaid!* وَ أَمِيرَا  
*alas for the Commander of the Believers!* If the noun  
 ends in *elif makṣūra* (ـَى), the ـَى is changed into ـَا, and a simple ة  
 added, as وَ مُوسَا, *Oh Moses!* though وَ مُوسَيَا or وَ مُوسَيَا may  
 also be used. Instead of ـَا we sometimes find ـَى as وَ أَسَى, or  
 وَ حَزَنَى, *Oh my grief!*

A REM. c. From **وَيْ** (to which suffixes may be appended, as **وَيْكَ** *woe to thee!*) are formed the interjectional nouns **وَيْح** and **وَيْل**, whence we can say, for example, **وَيْحَ زَيْدٍ**, **وَيْحًا لِرَيْدٍ**, **وَيْحَ لِرَيْدٍ**, **وَيْلَكَ**, **وَيْلِي**, **الْوَيْلُ لَهُ**, **وَيْلًا لَهُ**, **وَيْلُ لَهُ**, **وَيْحُهُ**, **وَيْحَكَ**, etc. The expression **وَيْلٌ لِأُمِّهِ** or **وَيْ لَأُمِّهِ** is contracted into **وَيْلِيهِ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْخٌ**. A poet allows himself to say **لَأُمِّ الْأَرْضِ وَيْلٌ** (*Humāsa* ٤٠٧).

B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, & rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِّمِي**, dual **هَلِّمَيَا**, plur. masc. **هَلِّمُوا**, fem. **هَلِّمْنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the

C 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيَّوَا**.—**هَآ** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَآكِ** *take her!* Or a hēmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَآء**, f. **هَآءِ**; dual **هَآوُمَا**, plur. m. **هَآوُم**, f. **هَآوُنَّ**; as **هَآوُمُ أَقْرَبُوا كِتَابِيَهْ**, *take, read my book*. Other varieties are: **هَآ** (like **هَبْ**), f. **هَآي**, etc.; **هَآء** (like **رَامَ**), f. **هَآءِي**, etc.; and **هَآءُكَ**, f. **هَآءُكِ**, etc.

PARADIGMS  
OF THE  
VERBS.

A

## FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.</i>	<i>Energ. II.</i>
B	Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنَّ
	f. قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنَّ
	2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنَّ
	f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ
	1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنَّ
C	Dual 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
	f. قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ
	f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ
	f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنَّ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَاتِلْ	قَتْلُ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنَّ	
	f. قَاتِلِي		f. أَقْتُلِي	أَقْتُلِينَ	أَقْتُلِينَ	
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...	
Plur. 2. m.			أَقْتُلُوا	أَقْتُلَنَّ	أَقْتُلُنَّ	
			f. أَقْتُلْنَ	أَقْتُلْنَ	أَقْتُلْنَ	

## OF THE STRONG VERB.

A

TABLE II. PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلَنَّ
	f. قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنَّ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنَّ
	f. قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِينَ	تُقْتَلِينَ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
	f. قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلْنَ	يُقْتَلْنَ
	f. قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلْنَ	تُقْتَلْنَ
	f. قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلَنَّ

B

C

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m. جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
فَرَّقَ (2. m. فَرَّقْتَ)	يَفْرُقُ	افْرُقْ	فَرْقٌ
حَسَّنَ (2. m. حَسَّنْتَ)	يَحْسُنُ	احْسَنْ	حُسْنٌ
			حَسَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُغْتَلِ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُغْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
	تَقْتِيلَةٌ	مُقَاتِلَةٌ			
Passive Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَاتِلُ
Imperf.	يُقَتَّلُ	يُقَاتِلُ	يُغْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُغْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

## ACTIVE.

	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	اِقْمِنَطَرَ	اِقْمِطَرَ
D Imperf.	يَقْمِطِرُ	يَتَقَمِطِرُ	يَقْمِنَطِرُ	يَقْمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	اِقْمِنَطِرْ	اِقْمِطِرْ
N. Ag.	مَقْمِطِرٌ	مَتَقَمِطِرٌ	مَقْمِنَطِرٌ	مَقْمِطِرٌ
N. Verbi.	قَمِطَرَةٌ	تَقَمِطَرٌ	اِقْمِنَطَارٌ	اِقْمِطَرَارٌ
	قَمِطَارٌ			

## OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَلَ	اِفْتَلَ	اِسْتَقْتَلَ	اِقتَالَ
يَنْقَتِلُ	يَقْتَلُ	يَفْتَلُ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتِلْ	اِقْتَلْ	اِفْتَلْ	اِسْتَقْتِلْ	اِقتَالَ B
مُنْقَتِلٌ	مُقْتَلٌ	مُفْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقَتَالٌ	اِقْتَالٌ	اِفْتَالٌ	اِسْتِقْتَالٌ	اِقْتِيَالٌ

اَنْقَتَلَ	اَقْتَتَلَ	اُسْتَقْتَلَ	C
يَنْقَتَلُ	يُقْتَتَلُ	يُسْتَقْتَلُ	
مُنْقَتَلٌ	مُقْتَتَلٌ	مُسْتَقْتَلٌ	

## LITERAL VERB.

## PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	اُقْمِنُطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتَقْمِطِرُ	يُقْمِنُطِرُ	يُقْمِطِرُ	
N. Pat.	مُقْمِطِرٌ	مَتَقْمِطِرٌ	مُقْمِنُطِرٌ	مُقْمِطِرٌ	

A

TABLE V. a. FIRST FORM OF THE

		ACTIVE.				
		<i>Perfect.</i>		<i>Imperfect.</i>		
			<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.    Energ. II.</i>
B	Sing. 3. m.	مَدَّ	يَمْدُ	يَمْدُ	يَمْدُ	يَمْدُنْ
	f.	مَدَّتْ	تَمْدُ	تَمْدُ	تَمْدُ	تَمْدُنْ
	2. m.	مَدَدْتُ	تَمْدُ	تَمْدُ	تَمْدُ	تَمْدُنْ
	f.	مَدَدْتِ	تَمْدَيْنِ	تَمْدِي	تَمْدِي	تَمْدُنْ
	1. c.	مَدَدْتُ	أَمْدُ	أَمْدُ	أَمْدُ	أَمْدُنْ
C	Dual. 3. m.	مَدَّا	يَمْدَانِ	يَمْدَا	يَمْدَا	يَمْدَانِ
	f.	مَدَّتَا	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ
	2. c.	مَدَدْتُمَا	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ
	Plur. 3. m.	مَدُّوا	يَمْدُونَ	يَمْدُوا	يَمْدُوا	يَمْدُونَ
	f.	مَدَّنَ	يَمْدُنَ	يَمْدُنَ	يَمْدُنَ	يَمْدُنَ
	2. m.	مَدَدْتُمْ	تَمْدُونَ	تَمْدُوا	تَمْدُوا	تَمْدُونَ
	f.	مَدَدْتُنَّ	تَمْدُنَّ	تَمْدُنَّ	تَمْدُنَّ	تَمْدُنَّ
	1. c.	مَدَدْنَا	نَمْدُ	نَمْدُ	نَمْدُ	نَمْدُنْ

D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. 1.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m. أَمْدُ	أَمْدُنْ	أَمْدُنْ
	مَادَّةَ			أَمْدِي	أَمْدِي
			Dual. 2. c. [أَمْدَا]	أَمْدَانِ	...
			Plur. 2. m. [أَمْدُوا]	أَمْدُنْ	أَمْدُنْ
			f. أَمْدُنْ	أَمْدُنَّ	...



## VERBUM MEDIÆ RAD. GEMINATÆ.

A

## PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	مَدَّ	يُمَدُّ	يُمَدَّ	يُمَدِّ	يُمَدِّنْ	يُمَدِّنْ
f.	مَدَّتْ	تُمَدُّ	تُمَدَّ	تُمَدِّ	تُمَدِّنْ	تُمَدِّنْ
2. m.	مَدِّتُ	تُمَدُّ	تُمَدَّ	تُمَدِّ	تُمَدِّنْ	تُمَدِّنْ
f.	مَدِّتِ	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدِّنْ	تُمَدِّنْ
1. c.	مَدِّتُ	أُمَدُّ	أُمَدَّ	أُمَدِّ	أُمَدِّنْ	أُمَدِّنْ
Dual. 3. m.	مَدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِ	...
f.	مَدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
2. c.	مَدِّتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
Plur. 3. m.	مَدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدِّنْ	يُمَدِّنْ
f.	مَدَّنَ	يُمَدَّنَ	يُمَدَّنَ	يُمَدَّنَ	يُمَدَّنَانِ	...
2. m.	مَدِّتُمُ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدِّنْ	تُمَدِّنْ
f.	مَدِّتُنَّ	تُمَدَّنَ	تُمَدَّنَ	تُمَدَّنَ	تُمَدَّنَانِ	...
1. c.	مَدِّتُنَا	نُمَدُّ	نُمَدَّ	نُمَدِّ	نُمَدِّنْ	نُمَدِّنْ
<i>Nom. Pat. Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.</i>						

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .			يُمَدُّ or يُمَدِّ	مَدَّ or مَدِّ
3. m.	قَرَّ	يَغِرُّ	يَغِرَّ, يَغِرِّ, or يَغِرُّ	فِرَّ, فِرِّ, or فِرِّ
	مَلَّ { (2. m.) مَلَّتْ }	يَمَلُّ	يَمَلَّ, يَمَلِّ, or يَمَلُّ	مَلَّ, مَلِّ, or مَلِّ

A      TABLE V. b. DERIVED FORMS OF THE VERBUM  
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ	أَمَدَ	تَمَادَدَ	اِنْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يُمْتَدُّ	يَسْتَمَدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِدْ	أَمِدْ	تَمَادِدْ	اِنْفِلِّلْ	اِمْتَدِّ	اِسْتَمِدِّ
		or أَمِدْ			or اِمْتَدِّ	or اِسْتَمِدِّ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
	or مُمَادٌ		or مُتَمَادٌ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	اِنْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُمَادِدَةٌ or مُمَادَّةٌ		or تِمَادٌ			
Passive Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	اُنْفِلَّ	اُمْتَدَّ	اُسْتَمِدَّ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يُمْتَدُّ	يَسْتَمَدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
	or مُمَادٌ		or مُتَمَادٌ			

D      The remaining forms present no irregularity ; e.g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَّدَ	يَمْدِدُ	مَدِّدْ	مُمْدِدٌ	تَمْدِيدٌ
Pass.	مُدِّدَ	يُمْدَدُّ		مُمْدَدٌّ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدِّدْ	مُتَمَدِّدٌ	تَمَدُّدٌ
Pass.	تُمَدِّدَ	يَتُمَدَّدُ		مُتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ R.'D. HEMZATÆ.

A

	I.	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	أَثَرَ	آثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَأَثَرَ	
Imperf.	يَأْسِرُ	يَأْثُرُ	يُؤَثِّرُ	يُؤْثِرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ	
Imperat.	إِسِرْ	أُثِرْ	أُثِرْ	آثِرْ	تَأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ	B
N. Ag.	أَسِرَ	مُؤَثِّرٌ	مُؤْثِرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَأَثِّرٌ	
N. Verbi.	أَسَرَ	تَأَثَّرَ	إِثَارَ	إِثَارَ	تَأَثَّرَ	تَوَأَثَّرَ or تَأَثَّرَ	
		مُؤَاثَرَةٌ					
Passive Perf.	أُسِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُؤَثَّرَ	تُؤَوَثَّرَ or تُؤَثَّرَ	C
Imperf.	يُؤَسَّرُ	يُؤَثَّرُ	يُؤْثَّرُ	يُؤْثَّرُ	يُتَأَثَّرُ	يُتَوَأَثَّرُ or يُتَأَثَّرُ	
N. Pat.	مَأْسُورٌ	مُؤَثَّرٌ	مُؤْثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَوَأَثَّرٌ or مُتَأَثَّرٌ	

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.	
VIII. Act.	إِثْتَرَ	يَأْتِثِرُ	إِثْتِرْ	مُؤْتِثِرٌ	إِثْتَارٌ	D
Pass.	أُؤْتِثِرَ	يُؤْتِثَّرُ		مُؤْتِثَّرٌ		
X. Act.	إِسْتَأَثَرَ	يَسْتَأْثِرُ	إِسْتَأْثِرْ	مُسْتَأْثِرٌ	إِسْتِثَارٌ	
Pass.	أُسْتَأْثِرَ	يُسْتَأْثَّرُ		مُسْتَأْثَّرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئَرَ	هَوَّسَ	لَأَمَّ	لَأَمَّ	أَلَامَ
Imperf.	يَسْأَلُ	يَسْأَرُ	يَهْوِسُ	يَلْأَمُ	يَلْأَمُ	يَلْأَمُ
Imperat.	اسْأَلْ	اسْأَرْ	اهْوِسْ	لِأَمْ	لِأَمْ	أَلِمْ
N. Ag.	سَائِلٌ	سَائِرٌ	هَائِسٌ	مَلْأَمٌ	مَلْأَمٌ	مَلْأَمٌ
N. Verbi.	سَوَالٌ	سَوْرٌ	هَاسٌ	تَلْأَمٌ	مَلْأَمَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لُئِمَ	لُؤِمَ	أُلِمْ
Imperf.	يُسْأَلُ			يَلْأَمُ	يَلْأَمُ	يَلْأَمُ
N. Pat.	مَسْئُولٌ			مَلْأَمٌ	مَلْأَمٌ	مَلْأَمٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَأَمَ	تَلَأَمَ	اِنْجَأَتْ	اِتَّأَمَ	اِسْتَلَأَمَ	
Imperf.	يَتَلَأَمُ	يَتَلَأَمُ	يَنْجِثُ	يَلْتَمُ	يَسْتَلِمُ	
Imperat.	تَلَأَمْ	تَلَأَمْ	اِنْجِثْ	اِتْتَمِ	اِسْتَلِمِ	
N. Ag.	مُتَلَأِمٌ	مُتَلَأِمٌ	مُنْجِثٌ	مُلْتَمٌ	مُسْتَلِمٌ	
N. Verbi.	تَلَوْمٌ	تَلَوْمٌ	اِنْجِثَاتٌ	اِتْتَامٌ	اِسْتِلَامٌ	
Passive Perf.	تُلْتِمَ	تُلُوْمَ	اُنْجِثَ	اُلْتِمَ	اُسْتَلِمَ	
Imperf.	يُتَلَأَمُ	يُتَلَأَمُ	يُنْجَأُ	يَلْتَأَمُ	يُسْتَلَأَمُ	
N. Pat.	مُتَلَأَمٌ	مُتَلَأَمٌ	مُنْجَأٌ	مُلْتَأَمٌ	مُسْتَلَأَمٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ. A

	L				II.	III.
Active Perf. 3. s. m.	هَرَأَ	هَنَأَ	خَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ
f.	هَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ
2. s. m.	هَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَهْرَأُ	يَهْنَأُ	يَخْطِئُ	يَدْنُوُ	يَبْرَأُ	يَبَارِئُ
Imperat.	اهْرَأْ	اهْنَأْ	اخْطِئْ	ادْنُوْ	ابرأْ	بارأْ
N. Ag.	هَارِئُ	هَانِئُ	خَاطِئُ	دَانِئُ	مَبْرِئُ	مَبَارِئُ
N. Verbi.	هَرُءٌ	هَنُءٌ	خِطْأٌ	دَنَاءَةٌ	تَبْرِئَةٌ	مَبَارَةٌ
				تَجْرِئٌ دَنُوَةٌ		
Passive Perf.	هُرِئَ	هُنِئَ	خُطِئَ		بُرِئَ	بُورِئَ
Imperf.	يُهْرَأُ	يُهْنَأُ	يُخْطِئُ		يُبْرَأُ	يُبَارَأُ
N. Pat.	مَهْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مَبْرَأٌ	مَبَارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	أَهْرَأَ	تَبَرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبَرَأَ
Imperf.	يُهْرِئُ	يَتَبَرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
Imperat.	اهْرِئْ	تَبَرَأْ	تَبَارَأْ	اِنْسَبِئْ	اهْتَنِئْ	اِسْتَبْرِئْ
N. Ag.	مَهْرِئُ	مَتَبَرِئُ	مَتَبَارِئُ	مَنْسَبِئُ	مَهْتَنِئُ	مَسْتَبْرِئُ
N. Verbi.	اهْرَءٌ	تَبَرُءٌ	تَبَارُءٌ	اِنْسَبَاءٌ	اِهْتِنَاءٌ	اِسْتِبْرَاءٌ
Passive Perf.	أُهْرِئَ	تُبَرِئَ	تُبُورِئَ	اُنْسَبِئَ	اُهْتَنِئَ	اُسْتَبْرِئَ
Imperf.	يُهْرَأُ	يَتَبَرَأُ	يَتَبَارَأُ	يَنْسَبَأُ	يَهْتَنَأُ	يَسْتَبْرَأُ
N. Pat.	مُهْرَأٌ	مَتَبَرَأٌ	مَتَبَارَأٌ	مَنْسَبَأٌ	مَهْتَنَأٌ	مَسْتَبْرَأٌ

A      TABLE IX. VERBA PRIMÆ RAD. و ET ی

I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلْ	اِدَدْ
B    N. Verbi.	وَعْدٌ	وَرِثٌ	وَضْعٌ	وَجَلٌ	وَدٌّ
	عِدَّةٌ	رِثَّةٌ	ضَعَةٌ		
Passive Perf.	وُعِدَ	وَرِثَ	وُضِعَ		وُدَّ
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ
N. Pat.	مَوْعُودٌ	مُورِثٌ	مَوْضُوعٌ		مُودُّودٌ

IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيَسَرَ	اتَّعَدَ	اتَّسَرَ	اسْتَوْعَدَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ
Imperat.	أَوْجِبْ	أَيَسِرْ	اتَّعِدْ	اتَّسِرْ	اسْتَوْعِدْ
N. Ag.	مُوجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ
D    N. Verbi.	إِجَابٌ	إِيسَارٌ	إِتِّعَادٌ	إِتِّسَارٌ	إِسْتِيعَادٌ
Passive Perf.	أُوجِبَ	أُوسِرَ	أُتَّعِدَ	أُتَّسِرَ	أُسْتَوْعِدَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ
N. Pat.	مُوجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ

TABLE X. VERBUM MEDIÆ RAD. و

A

## ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنْ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ B
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولُنْ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُنَّ	يَقُولُنْ C
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُنَّ	تَقُولُنْ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنْ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنْ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنْ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولُنَّ	قُولُنْ
			f.	قُلْنَ	قُلْنَ	...

A      TABLE XI. VERBUM MEDIÆ RAD. ی.  
ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرُنْ
	f. سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	2. m. سِرْتُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرُنْ
	1. c. سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرُنْ
	Dual. 3. m. سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	...
	2. c. سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	...
C	Plur. 3. m. سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونَ
	f. سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...
	2. m. سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	تَسِيرُونَ
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
	1. c. سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرُنْ

D <i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simpls.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	سَافِرٌ	سَافِرٌ	Sing. 2. m. سِرْ	سِيرَنَّ	سِيرُنْ
	f. سَافِرَةٌ		f. سِيرِي	سِيرَنَّ	سِيرُنْ
			Dual. 2. c. سِيرَا	سِيرَانِ	...
			Plur. 2. m. سِيرُوا	سِيرُونَ	سِيرُونَ
			f. سِرْنَ	سِرْنَ	...



TABLE XII. VERBA MEDIÆ RAD. و ET ي. A

## PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ	يُقَانَنَّ	يُقَانُنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَانَنَّ	تُقَانُنْ B
2. m.	قِيلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَانَنَّ	تُقَانُنْ
f.	قِيلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَانَنَّ	تُقَانُنْ
1. c.	قِيلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَانَنَّ	أُقَانُنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِ	...
f.	قِيلْتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	... C
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُونَ	يُقَانُونَ
f.	قِيلْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	تُقَانُونَ
f.	قِيلْتُنَّ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	... D
1. c.	قِيلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَانَنَّ	نُقَانُنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعٌ

A TABLE XIII. VERBA MEDLÆ RAD. و ET ی

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتُ	اِنْشَلْتُ	اِقْتَلْتُ	اِسْتَقِمْتُ
B Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	اَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مَنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلُ	اَنْشِلُ	اُقْتَلُ	اُسْتَقِيمُ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مَنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَمَرَ قَوْلٌ	سَايَرَ قَاوَلٌ	تَسَمَرَ تَقْوَلٌ	تَسَايَرَ تَقَاوَلٌ
Imperf.	يُسَمِرُ يَقْوَلُ	يُسَايِرُ يَقَاوَلُ	يَتَسَمِرُ يَتَقْوَلُ	يَتَسَايِرُ يَتَقَاوَلُ
D N. Verbi.	تَسْمِيرٌ تَقْوِيلٌ	مَسَايِرَةٌ مُقَاوَلَةٌ	تَسْمِيرٌ تَقْوَلٌ	تَسَايِرٌ تَقَاوَلٌ
Passive Perf.	سُومِرَ قَوْلٌ	سُوِيَرَ قُوْوَلٌ	تُسَمِرَ تَقْوَلٌ	تُسُوِيَرَ تَقُوْوَلٌ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُّ N. Verbi. اِسْوَدَادٌ

XI. اِسْوَادٌ يَسْوَادُ اِسْوِيْدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,  
MEDIÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونُ	يَنْدُونُ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ B
f.	نَدَوْتَ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ	تَنْدِينَ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونُ	أَنْدُونُ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدَا	يَنْدُونُ	يَنْدُوا	يَنْدُوا	يَنْدُونَ	يَنْدُونَ
f.	نَدَوْنَ	يَنْدُونُ	يَنْدُونُ	يَنْدُونُ	يَنْدَوَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونُ	تَنْدُوا	تَنْدُوا	تَنْدُونَ	تَنْدُونَ
f.	نَدَوْتُنَّ	تَنْدُونُ	تَنْدُونُ	تَنْدُونُ	تَنْدَوَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونُ	نَنْدُونُ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادِ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونُ	أَنْدُونُ
f.	نَادِيْةُ		f.	أَنْدِي	أَنْدِينَ	أَنْدِينَ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُونَ	أَنْدُونَ
			f.	أَنْدُونُ	أَنْدَوَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ی,  
MEDLÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنَّ
	f. رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
	2. m. رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
	f. رَمَيْتِ	تَرْمِيَنَّ	تَرْمِي	تَرْمِي	تَرْمِيَنَّ	تَرْمِيَنَّ
	1. c. رَمَيْتُ	أَرْمِي	أَرْمِي	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
	Dual. 3. m. رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f. رَمَتَا	تَرْمِيَانِ	تَرْمِيَا ١	تَرْمِيَا	تَرْمِيَانِ	...
	2. c. رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	C Plur. 3. m. رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنَّ
	f. رَمَيْنَ	يَرْمِيَنَّ	يَرْمِيَنَّ	يَرْمِيَنَّ	يَرْمِيَانِ	...
	2. m. رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنَّ
	f. رَمَيْتُنَّ	تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِيَانِ	...
	1. c. رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
D	Sing. m. رَامَ	رَمَى	Sing. 2. m. أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ	
	f. رَامَتْ		f. أَرْمِي	أَرْمِيَنَّ	أَرْمِيَنَّ	
			Dual. 2. c. أَرْمِيَا	أَرْمِيَانِ	...	
			Plur. 2. m. أَرْمُوا	أَرْمُنَّ	أَرْمُنَّ	
			f. أَرْمِيَنَّ	أَرْمِيَانِ	...	

TABLE XVI. VERBA TERTIÆ RAD. و ET ی, A  
MEDIÆ RAD. KÈSRATÆ

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضَيْنَ	يَرْضَيْنَ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَيْنَ	تَرْضَيْنَ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَيْنَ	تَرْضَيْنَ B
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضَيْنَ	تَرْضَيْنَ
1. c.	رَضَيْتُمْ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضَيْنَ	أَرْضَيْنَ
Dual. 3. m.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَا	يَرْضَيَانِ	...
f.	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَا	تَرْضَيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَا	تَرْضَيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضُوا	يَرْضَوْنَ	يَرْضَوْنَ C
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَانِ	...
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضُوا	تَرْضَوْنَ	تَرْضَوْنَ
f.	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَانِ	...
1. c.	رَضَيْنَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضَيْنَ	نَرْضَيْنَ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	رَاضٍ	رِضًا	Sing. 2. m.	اِرْضَ	اِرْضَيْنَ	اِرْضَيْنَ
f.	رَاضِيَةٌ	رِضَاوَانِ	f.	اِرْضَى	اِرْضَيْنَ	اِرْضَيْنَ
			Dual. 2. c.	اِرْضَيَا	اِرْضَيَانِ	...
			Plur. 2. m.	اِرْضُوا	اِرْضَوْنَ	اِرْضَوْنَ
			f.	اِرْضَيْنَ	اِرْضَيْنَانِ	...

## A      TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

## PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيْنَ	يُنْدَيْنَ
	f. نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
	2. m. نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
	f. نُدِيَتْ	تُنْدَيْنَ	تُنْدَى	تُنْدَى	تُنْدَيْنَ	تُنْدَيْنَ
	1. c. نُدِيَتْ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيْنَ	أُنْدَيْنَ
C	Dual 3. m. نُدِيَا	يُنْدَيَانِ	يُنْدَيَا	يُنْدَيَا	يُنْدَيَانِ	...
	f. نُدِيَتَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِ	...
	2. c. نُدِيَتَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِ	...
D	Plur. 3. m. نُدُوا	يُنْدُونَ	يُنْدُوا	يُنْدُوا	يُنْدُونَ	يُنْدُونَ
	f. نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِ	...
	2. m. نُدِيْتُمْ	تُنْدُونَ	تُنْدُوا	تُنْدُوا	تُنْدُونَ	تُنْدُونَ
	f. نُدِيْتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِ	...
	1. c. نُدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيْنَ	نُنْدَيْنَ

*Nom. Pat. Sing. m. مَنْدُودٌ f. مَنْدُودَةٌ*

*مَرْمِيَةٌ مَرْمِيٌّ*

## TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

## THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ B
N. Ag. m.	مُقْضٍ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ	مُتَقَاضٍ
f.	مُقْضِيَةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ	تَقَاضٍ
		قِضَاءٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يُتَقَضَّى	يُتَقَاضَى C.
N. Pat. m.	مُقْضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى	مُتَقَاضًى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَاةٌ	مُتَقَاضَاةٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	اِنْقَضَى	يَنْقَضِي	اِنْقَضِ	مُنْقَضٍ	اِنْقِضَاءٌ
Pass.	اُنْقَضِيَ	يُنْقَضَى		مُنْقَضًى	D
VIII. Act.	اِقتَضَى	يَقْتَضِي	اِقتَضِ	مُقْتَضٍ	اِقتِضَاءٌ
Pass.	اِقتَضِيَ	يُقْتَضَى		مُقْتَضًى	
X. Act.	اِسْتَقْضَى	يَسْتَقْضِي	اِسْتَقْضِ	مُسْتَقْضٍ	اِسْتِقْضَاءٌ
Pass.	اُسْتُقْضِيَ	يُسْتَقْضَى		مُسْتَقْضًى	